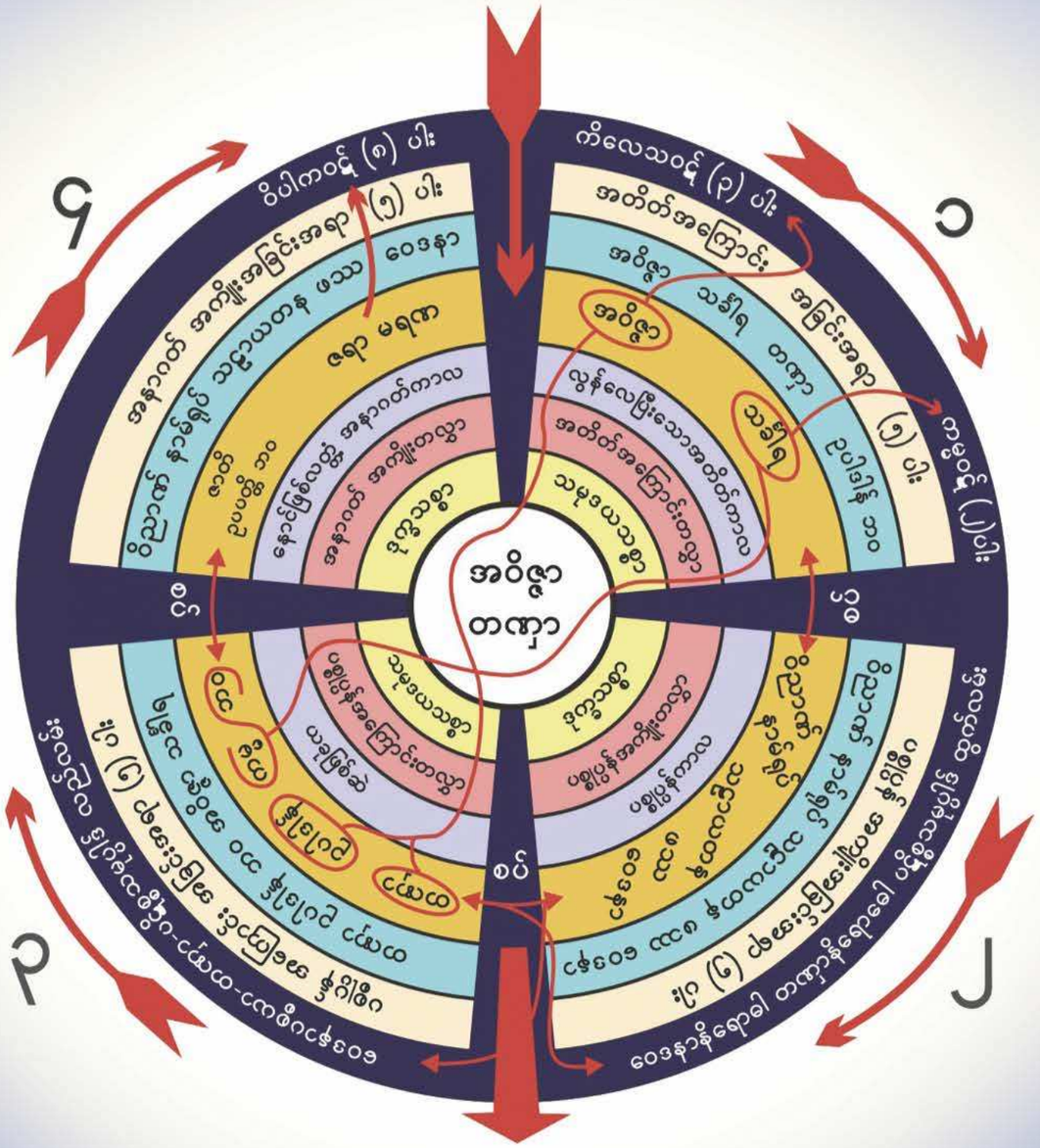
The Wheel of Becoming: Bhava-Cakka Series

# INTRODUCTION TO THE MOGOK SAYADAW'S CYCLE DIAGRAM

A Beginner's Guide to the Law of Dependent Origination *Vol. 7*




Sao Dhammasami @ Bhikkhu Indasoma Siridantamhapalaka

*Understand while it happens - Mogok Sayadaw*

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

To

Venerable Bhaddanta Dhammasami
Ph.D(Candidate) Peace Studies Program,M.A(Pali)
International Buddhist Studies College,MCU, Thailand

Date: 23/08/2023

"Paṭiccasamuppādañca vo bhikkhave desessāmi"
(O bhikkhus, I shall teach you Dependent Origination)

Venerable Sir,

We, Daw Sudasana and Daw Surosana, respectfully approach you with deep reverence and humility.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati"
(One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination)

We humbly request you to compose and publish comprehensive texts on Paṭiccasamuppāda (Dependent Origination), specifically:

1. A Teacher's Manual (Dhammācariya Paṭiccasamuppāda Pāli-Aṭṭhakathā)
2. A Student's Textbook

The profound teaching of Dependent Origination, beginning with "Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ..." (From ignorance arise formations, from formations arises consciousness...), represents one of Buddhism's most essential and profound teachings.

Given your extensive knowledge, wisdom, and dedicated service to the Buddha Sāsana, we believe you are uniquely qualified to make this complex teaching accessible to contemporary students and practitioners of the Dhamma.

"Dhammo have rakkhati dhammacārī"(Indeed, the Dhamma protects those who practice the Dhamma).May the Buddha Sāsana flourish.

Your devoted disciples and Sisters,

Daw Sudasana,Ph.D (Candidate),Buddhist Studies,IBSC

Daw Surosana,Ph.D (Candidate),Buddhist Studies,IBSC

Ciraṃ tiṭṭhatu sāsanaṃ Buddhasāsanaṃ ciraṃ tiṭṭhatu (May the Buddha's Teaching long endure)

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ

ပူဇနီယဿ ဘဒ္ဒန္တ ဓမ္မသာမိ
Ph.D (Candidate) Peace Studies Program, M.A (Pali)
International Buddhist Studies College, MCU, Thailand

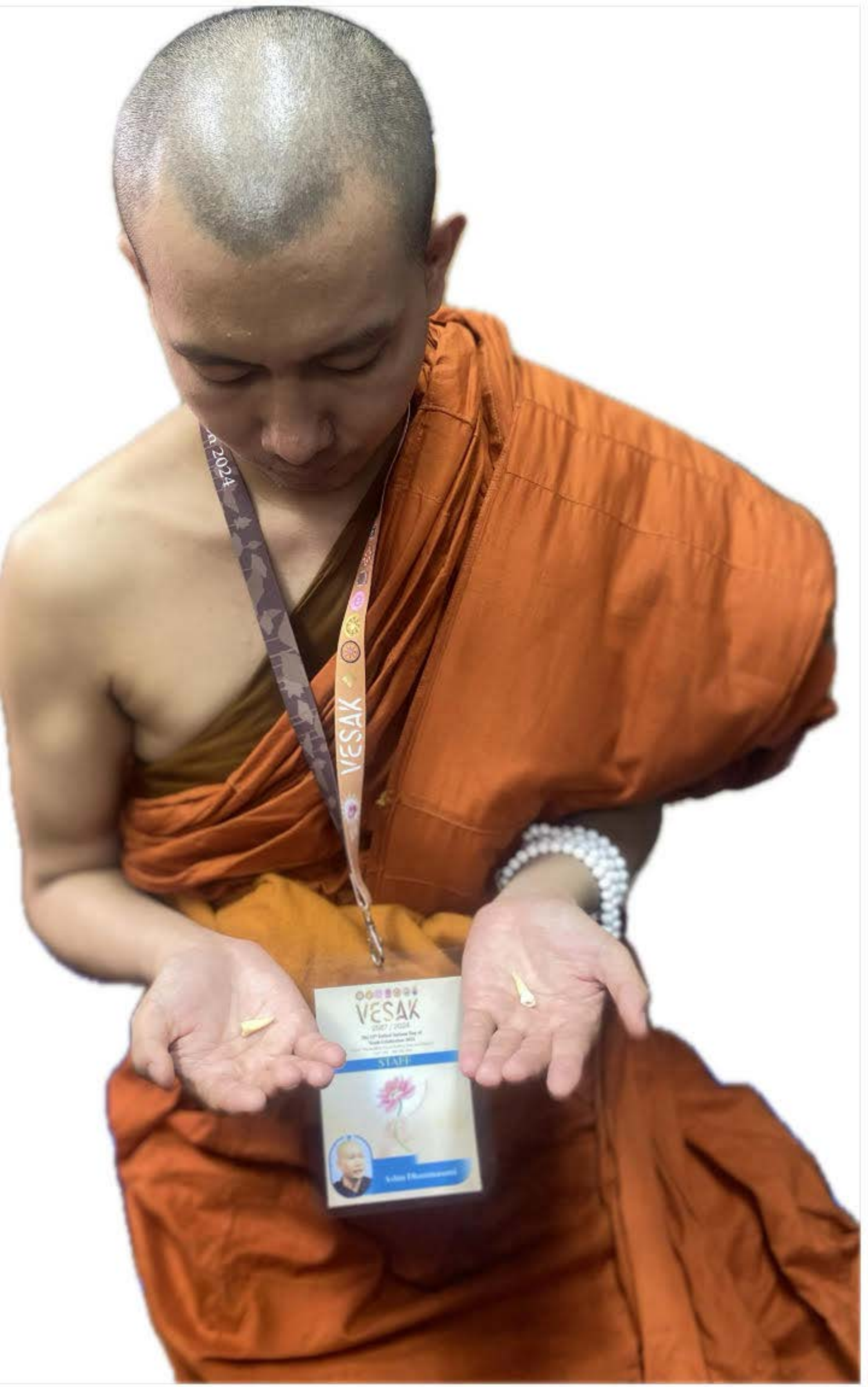
**"ပဋိစ္စသမုပ္ပာဒ္ဓ ဝေါ ဘိက္ခဝေ ဒေသေဿာမိ"**

ဘန္တေ၊

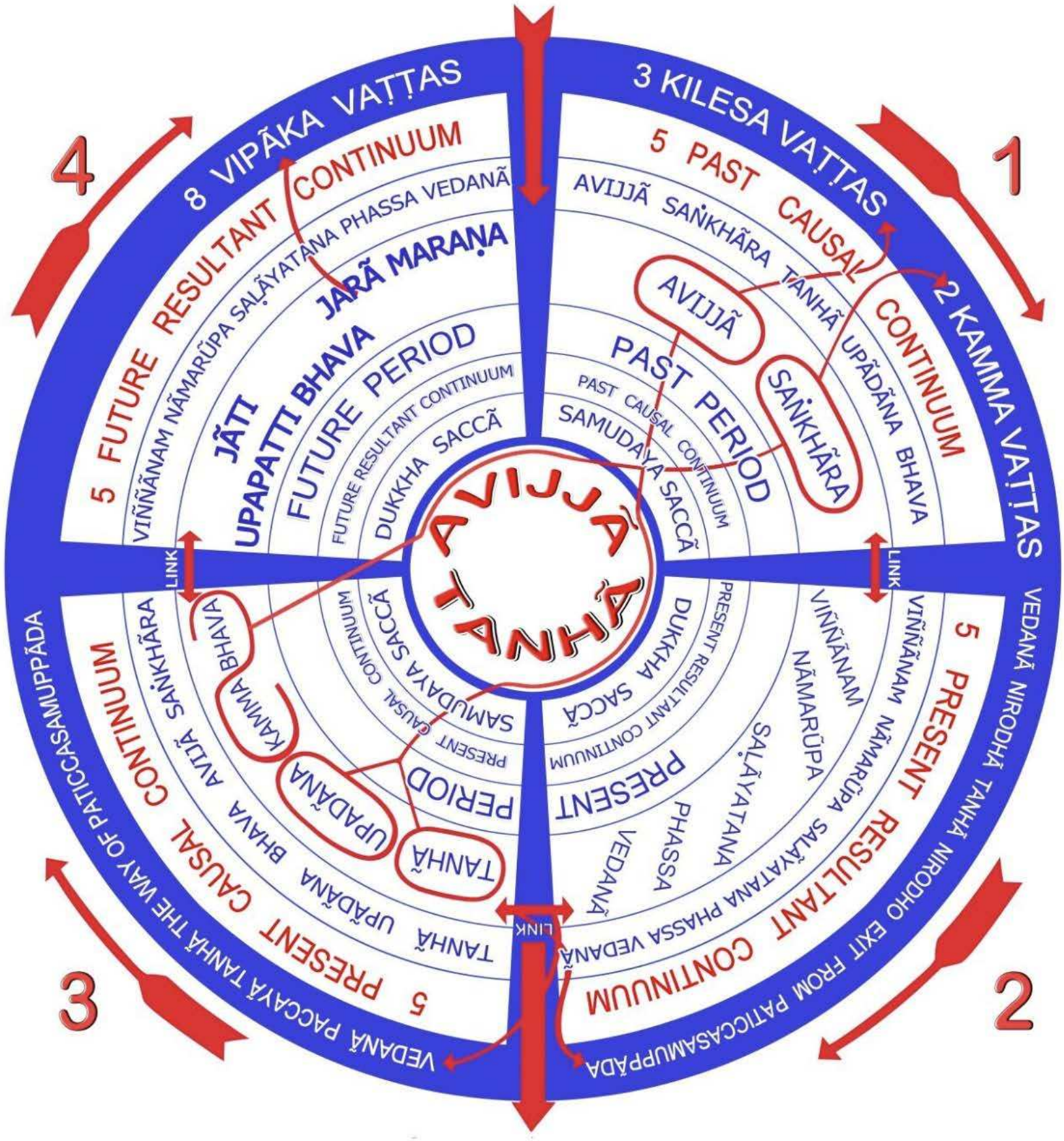
မယံ၊ သုဒသနာ စ သုရောသနာ စ၊ တုမ္ဟာကံ ပါဒေ သိရသာ ဝန္ဒာမ.
"ယော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ သော ဓမ္မံ ပဿတိ၊ ယော ဓမ္မံ ပဿတိ သော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ"
ဘန္တေ၊ မယံ တုမ္ဟေ အာယာစာမ ပဋိစ္စသမုပ္ပာဒ-ဝိသယေ ဒွေ ပေါတ္ထကာနိ လိခိတုံ၊ ပကာသေတုဉ္စ
၁. အာစရိယာနံ ဟတ္ထပေါတ္ထကံ (ဓမ္မာစရိယ ပဋိစ္စသမုပ္ပာဒ ပါလိ-အဋ္ဌကထာ)
၂. သိဿာနံ ပေါတ္ထကံ
ပဋိစ္စသမုပ္ပာဒေါ ဟိ ဂမ္ဘီရော၊ ယဒိဒံ "အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရာ၊ သင်္ခါရ ပစ္စယာ ဝိညာဏံ..." တိ အာဒိ
အယံ ဓမ္မော ဗုဒ္ဓဿ သာသနေ အတိဝိယ ဥတ္တမော ဂမ္ဘီရော စ ဟောတိ
တုမ္ဟာကံ ဗဟုသစ္စံ၊ ပညဉ္စ၊ ဗုဒ္ဓသာသနေ ဥဿာဟဉ္စ ဒိသွာ၊
မယံ သဒ္ဒဟာမ တုမ္ဟေ ဣမံ ဂမ္ဘီရံ ဓမ္မံ ပါကဋံ ကာတုံ သမတ္ထာ'တိ.
"ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ" တုမ္ဟာကံ သဒ္ဓါ-သိဿာ စ ဘဂိနိယော စ၊

Sudasanā, Ph.D (Candidate), Buddhist Studies, IBSC
Surosanā, Ph.D (Candidate), Buddhist Studies, IBSC

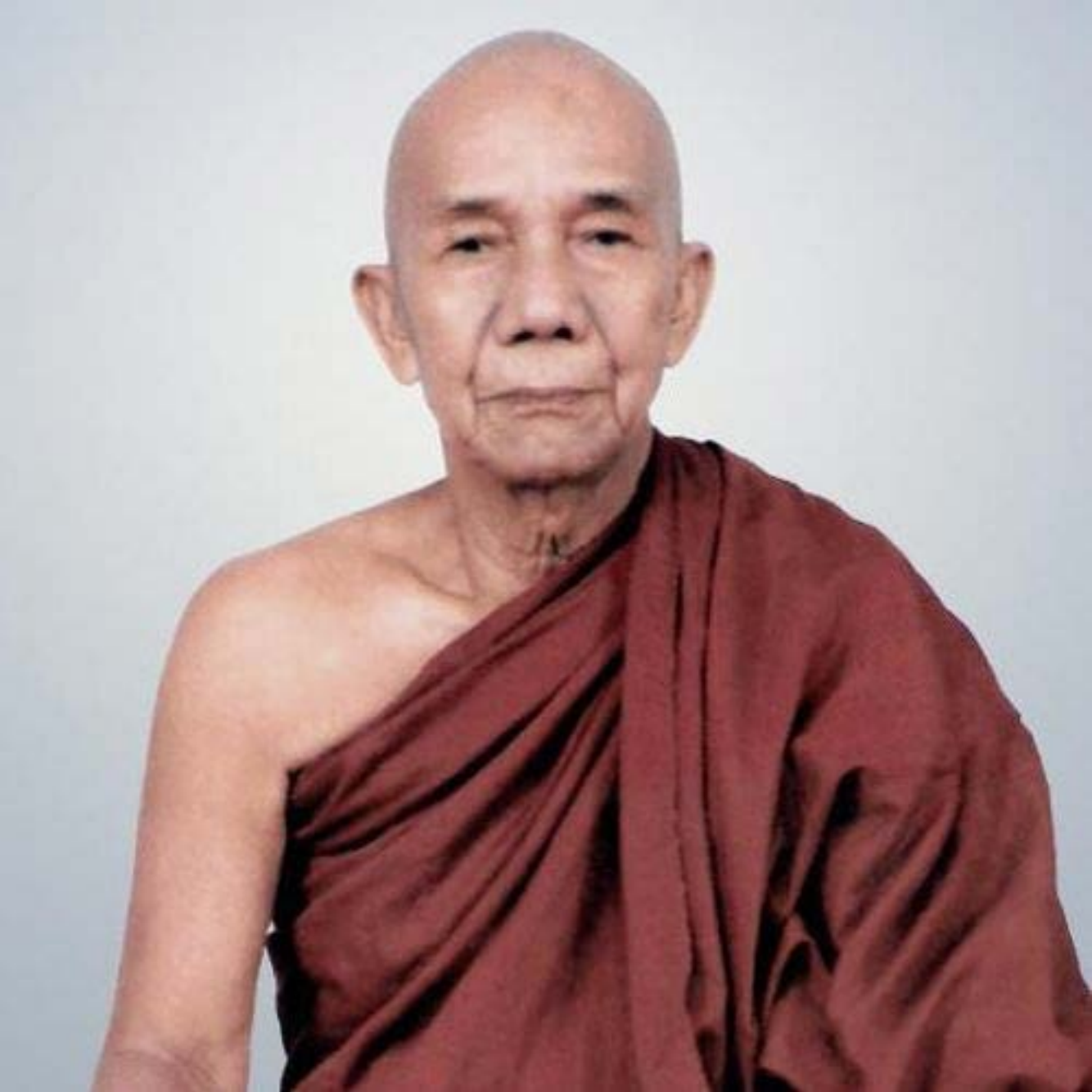
စိရံ တိဋ္ဌတု သာသနံ ဗုဒ္ဓသာသနံ စိရံ တိဋ္ဌတု


VESAK
STAFF

PATICCASAMUPPĀDA(DEPENDENT ORIGINATION)




1The Picture of Law of Dependent Origination By Mogkok Sayardawgyi



Most Venerable Dr Ashin Agganyana

# Honoring Venerable Sayardaw Karrunika's Blessings

I had the privilege of encountering an extraordinary individual during my time at the Monlae Forest Meditation Center. The Abbott and patron of the Monlae Forest Vipasana Meditation Center, a venerable monk known as Sayardaw U Karrunika, played a pivotal role in my spiritual journey. Under his guidance, I embarked on a profound learning experience that left an indelible mark on my life. Every morning, we delved into the teachings of Buddha through the study of Buddhist scriptures. Venerable Sayardaw U Karrunika made it a practice to assess our understanding with morning exams. These daily assessments challenged us to internalize the wisdom of the Buddha's teachings and put our knowledge to the test.

In the evenings, after the structured meditation sessions had concluded, we would gather for yet another enlightening experience. This time, it was in the form of "Mogoke Sayardawgyi Law of Dependent Origination (Teaching Aid ) Question and Answers." This practice involved a cyclical exchange of questions and answers, deepening our understanding of meditation and the path to enlightenment. Venerable Sayardaw U Karrunika was not just a teacher but a guide who skillfully pointed out the subtleties of the meditation process, helping us navigate the intricate journey within ourselves.

The training provided by Venerable Sayardaw U Karrunika was truly unforgettable and profoundly valuable. It instilled a sense of self-confidence and deepened my understanding of Dhamma, the teachings of the Buddha. This newfound confidence was instrumental in preparing me for delivering Dhamma talks and sharing the profound insights I had gained through our rigorous study and practice.My time under the guidance of Venerable Sayardaw U Karrunika at the Monlae Forest Meditation Center was a transformative experience. His wisdom, dedication, and teachings have left an indelible impression on my spiritual journey, equipping me with the knowledge and self-assuredness necessary to share the profound wisdom of the Dhamma with others.

Bhikkhu Indasoma Siridantamahāpālaka

# Thank Note!

At the Monlae Forest Meditation Center, I met Daw Khamarsari, a follower of the Mon Lae Sayardawgyi, who herself follows MoGoke Sayardaw Gyi's teachings. Daw Khamarsari is a source of wisdom and

guidance for those seeking enlightenment. During a journey to Maw lae Village, I assisted the Dhamma Meditation Trainer, utilizing MoGoke Sayardaw Gyi's teachings to guide meditation techniques. We navigated the Mogoke Teaching Aid Dhamma Circle, a reflection of the Sayardaw's wisdom. I learned from Nun Sayarlay Daw Khaymarsari, who helped me understand the essence of the Mogoke Sayardawgyi Cycle. After just two days of training, I could skillfully articulate the cycle's details, allowing me to assist the Meditation Trainer. I am eternally grateful to Nun Sayarlay Daw Khaymarsari for her selfless devotion and guidance. Her patience, wisdom, and practice deepened my understanding of meditation and enriched my appreciation for the interconnectedness of all beings. I am committed to carrying forward the torch of wisdom she ignited within me.

Bhikkhu Indasoma Siridantamahāpālaka

# Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

**Genesis of This Series**

During the launch of the **Foundational Cycle Training-of-Trainers (ToT)** at **Mahachulalongkornrajavidyalaya University (MCU)**, **Sayalay Daw Surosana** and **Sayalay Daw Sudasana** attended my teacher-training program. In that training I introduced the **Experiential Learning Cycle (ELC)** method and demonstrated how to teach the **Law of Dependent Origination**—Mogok Sayadawgyi's Cycle Diagram—through modern, effectiveness-focused pedagogy. As Ph.D. candidates with dissertation topics related to Inside Meditation, they subsequently submitted an official request letter asking me to write a complete treatment of the Mogok Sayadaw Dhamma Cycle Diagram from basic to advanced levels. **That formal request became the seed of this book series.**

Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka

The Wheel of Becoming: Bhava-Cakka Series

# Introduction to the Mogok Sayadaw’s Cycle Diagram

A Beginner’s Guide to the Law of Dependent Origination Vol. VII

Understand while it happens — Mogok Sayadaw

Compiled by Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum
The IMR Program

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“Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.”

“One who sees dependent origination sees the Dhamma.”

— MN 28, DN 15

**The Wheel of Becoming**

**Volume VII — *Paṭiloma* (Dependent Cessation)**

**Series Title Page**

**The Wheel of Becoming: Bhava-Cakka Series**

**Volume VII — *Paṭiloma*: Living Dependent Cessation**

The Office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum (Imprint)

## Dedication

*To all who learn to pause at feeling and choose freedom.*

## Series Preface

### About the Series

*The Wheel of Becoming* presents Mogok Sayadaw's method through clear diagrams, plain language, and lived practice. Volumes I–III survey the wheel's anatomy and forward arising (*anuloma*). **Volume VII** turns to reverse cessation (*paṭiloma*)—the everyday art of unwinding craving at the living hinge.

### Pedagogy

We use a VAKT stack (Visual–Auditory–Kinesthetic–Tactile): learners see the wheel, hear concise cues, trace overlays, and enact drills. QR codes provide short audio/video demos.

### How the Volumes Fit

- **I–II**: Basic anatomy, vaṭṭa, periods, connections.
- **III**: Present-arc drills and figure grammar.
- **IV**: Integration—obstacles, KPIs, multi-link unwinding, and daily-life exit paths.

**Preface to Volume VII**

The Hswagata Buddha Tooth Relics Preservation Museum

Website: www.hswagata.com

Date: March 16, 2024

Dear Esteemed Readers and Practitioners,

I am honored to present this seventh volume in the Wheel of Becoming series, "A Beginner's Guide to the Law of Dependent Origination Vol. VII: Living Dependent Cessation." As Sao Dhammsami, also known as Bhikkhu Indasoma Siridantamahapalaka, my journey with Mogok Sayadaw's profound teachings began during my training under revered masters like the late Most Venerable Dr. U Agga Nya Na and the Saṅgha at Monlae Forest Meditation Center. It was further inspired by a formal request from Ph.D. candidates Sayalay Daw Surosana and Sayalay Daw Sudasana, whom I encountered while leading a Foundational Cycle Training-of-Trainers at Mahachulalongkornrajavidyalaya University. Their letter, rooted in their dissertations on Insight Meditation, urged me to compile a comprehensive treatment of the Mogok Cycle Diagram—from basics to advanced applications—using modern, experiential pedagogy.

This volume is the fruit of that seed, shifting our focus to paṭiloma: the art of unwinding the cycle in real time. Here, we live the wheel, starting where it pulses alive—at vedanā—and training the mindful pause before taṇhā arises. Drawing from canonical anchors like MN 28 and DN 15 ("One who sees dependent origination sees the Dhamma"), we

standardize visual grammar: four pillars dividing periods, three connections with C2 as the primary intercept, and simple overlays to keep cognition clear. The drills are kinesthetic and measurable, with daily logs and KPIs to track progress toward everyday freedom.

My deepest gratitude extends to the Mogok lineage, translators like U Hla Myint and U Than Daing, and volunteers who refined these tools. To all who learn to pause at feeling and choose liberation: may this guide support your path from pariyatti (study) to paṭivedha (penetrative insight). Practice safely, seek qualified guidance, and remember—the reversal is precise, not dramatic.

With mettā and best wishes for your practice,

Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka

M.A. (Pāli), Ph.D. Candidate in Peace Studies

The Office of Siridantamahapalaka

**Acknowledgments**

My gratitude to the Mogok lineage teachers, editors, and volunteers who tested the drills and refined the figures.

**Acknowledgments**

With thanks to:

- The Chairperson of the Mogok Vipassanā Meditation Practice & Organization Propagation Federation, for providing the English translations used as reference materials.
- The Mogok Sayadaw tradition, and translators/authors U Hla Myint and U Than Daing.

**Special thanks and remembrance to:**

- The late Deputy Chief Nayaka, Most Venerable Dr. U Agga Nya Na—my first meditation teacher; I trained under him for over ten years.
- Most Venerable U Karunika ( Abbot ) , Ashin Tezaniya ,Sayarlay Daw Amarthi and Daw Khay Mar Sar Ri, of Monlae Forest (Mogok Vipassanā Meditation Practice Inside Meditation Center Bago), and the Saṅgha of this forest monastery—for training me in how to read and turn the Mogok Cycle Diagram and its methodology.

**And heartfelt thanks to:**

- Readers whose field notes shaped the obstacle remedies and KPI thresholds.
- Thank You Note to Mr Tayza Aung for His Cover Design Art Work.

## Guide to This Book (How to Use)

### Two Tracks

- **Reading Track** (15–20 minutes): read the short section, study the plate, scan the QR demo.

- **Practice Track** (5–7 minutes): do the micro-drill; log one "C2 intercept."

### The Present-Arc

Always locate the live arc: saḷāyatana → phassa → vedanā → (mindful gap) → **no-taṇhā**. Practice focuses here.

### Overlays & Rule-of-One

One overlay per plate to keep cognition clean (e.g., Vaṭṭa bands **or** Four Periods **or** Three Connections). C2 is always bold.

### Visual Conventions & Diagram Grammar (Reader's One-Pager)

- **Four Pillars** divide the wheel into four periods: (1) Past Cause; (2) Present Effect; (3) Present Cause; (4) Future Effect.

- **Labels Outside**; hub clean. 12 links only.
- **Three Connections**: C1 (*saṅkhāra* → *viññāṇa*), **C2** (*vedanā* → *taṇhā*) — primary cut, C3 (*bhava* → *jāti*).
- **Two Paths**: cyclic (around the rim) vs **exit** (downward from 6 o'clock).
- **Paṭiloma Overlay**: dashed chevrons show reverse cessation (12→1).
- **Vaṭṭa Colors**: Kilesa (defilement), Kamma (action), Vipāka (result).
- **Four-Periods Colors**: Past (orange), Present-Effect (green), Present-Cause (blue), Future (rose).

**Abbreviations & Citation Style**

- **Abbreviations**: DN, MN, SN, AN, Dhp; Vism.
- **Pāli**: italicize on first occurrence with English gloss in parentheses.
- **Cross-Refs**: Use "Plate 4.x" for figures; "Table x.x" for tables.

## Safety & Practice Ethics

This material supports insight practice within a Theravāda framework. If strong emotions arise, pause, breathe, and seek guidance from a qualified teacher. Respect local monastic codes and community norms.

## Production Notes (Front-Matter extract)

- **Type & Color**: Times New Roman; house palette only.
- **Images**: Plates exported at 300 dpi; one overlay per plate.
- **Accessibility**: High-contrast text; QR alt text provided.
- **Proofing**: Replace all “p. xx” placeholders before print.

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Abstract

"A Beginner's Guide to the Law of Dependent Origination Vol. VII: Living Dependent Cessation" serves as a practical culmination of the Wheel of Becoming (Bhava-Cakka) series, focusing on paṭiloma—the reverse process of dependent origination (paṭicca-samuppāda) as taught by Mogok Sayadaw. This volume emphasizes applying insight meditation to interrupt the cycle of suffering in everyday life, centering on the critical hinge between vedanā (feeling) and taṇhā (craving), designated as the primary cut (C2). Through clear visual diagrams, overlays, and experiential drills, readers learn to recognize arising conditions, pause at feeling, and cultivate cessation without craving, leading to measurable freedom via key performance indicators (KPIs) like recognition latency and intercept rates. Building on prior volumes' foundational anatomy (vaṭṭa, periods, connections), it integrates the Noble Path factors into daily practice, supported by QR-linked audio/video demos and a VAKT (Visual-Auditory-Kinesthetic-Tactile) pedagogy. Aimed at students, teachers, and retreat leaders, the book translates canonical principles—from the Buddha's terse formula (imasmiṃ sati idaṃ hoti) to the Four Noble Truths—into actionable steps for liberating the mind from dukkha, without pursuing special states. Faithful to Theravāda sources (e.g., DN, MN, SN), it includes safety ethics, troubleshooting, and synthesis for lifelong insight, making abstract doctrine vivid and applicable.

## Volume Preface

### Living the Wheel—synthesizing insight for a liberated life

This seventh volume gathers the strands of Mogok Sayadaw's cycle teaching into one integrated, life-long practice framework. The aim is simple and radical: to help you live the wheel correctly—seeing conditions as conditions, meeting feeling as feeling, and placing the Noble Path exactly where it stops the round. The method is visual, practical, and faithful to the originals you have studied: the wheel (with labels outside and hub clean), the four periods (Past Cause → Present Effect → Present Cause → Future Effect), the three connections (C1/C2/C3), and the two currents (forward *anuloma* and reverse *paṭiloma*). The working center of gravity is the hinge between *vedanā* (feeling) and *taṇhā* (craving): **C2 is the primary cut**.

Across the series, you have learned to read the wheel as a living grammar of conditionality. The Buddha's terse principle—*imasmiṃ sati idaṃ hoti, imassa nirodhā idaṃ nirujjhati* ("When this is, that is; with the cessation of this, that ceases")—is the backbone of every diagram and drill here. The famous chain—*avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ … vedanā paccayā taṇhā … bhava paccayā jāti; jāti paccayā jarāmaraṇa*—is not only a description of how dukkha rolls forward; it is also a map of where to apply the Path so that it stops. In the Four Noble Truths, each truth carries a task (to be understood, abandoned, realized, and developed). This volume translates those tasks into visual placements and everyday moves at the hinge: understand the arising as it is; abandon craving right where it

would take hold; realize cessation; and develop the eightfold discipline that makes cessation repeatable in ordinary life.

**What "living the wheel" means**

- **Right place, right time.** The wheel is timed: Past Cause (1–2), Present Effect (3–7), Present Cause (8–10), Future Effect (11–12). We train at the **present arc**—*saḷāyatana* → *phassa* → *vedanā* → *(mindful space)* → *no-taṇhā*—because this is where experience is "alive" and malleable.

- **Right insertion.** Path factors are inserted at the hinge. Right view frames feeling correctly; right mindfulness notices; right effort prevents the slide; right concentration steadies; right intention refuses grasping; right action/speech/livelihood carry this refusal into conduct.

- **Right direction.** When the hinge holds, *paṭiloma* knowledge lights up: from the easing of taṇhā there is no upādāna; without upādāna there is no fresh **kamma-bhava**; without fresh becoming, birth and the whole mass of dukkha do not get fuelled now. The reversal is not dramatic; it is precise.

**Visual pedagogy you can trust**

To keep learning clear and transferrable, we retain the same visual laws you practiced in earlier volumes:

- **One overlay per plate.** Every figure isolates a single teaching layer (Path, *pariññā*, meditation protocol, progress markers, troubleshooting, synthesis).

- **Labels outside; hub clean.** The hub remains uncluttered to emphasize the twin roots and turning; texts never intersect arrows.

- **Three connections, with C2 primary.** C1 (*saṅkhāra* → *viññāṇa*) thin; C2 (*vedanā* → *taṇhā*) bold (PRIMARY CUT); C3 (*bhava* → *jāti*) medium.

- **Two currents and four periods.** Solid arrows for *anuloma* (arising), dashed chevrons for *paṭiloma* (cessation); period bands color-coded consistently with the master palette.

- **Present-arc sentence on the rim.** This keeps attention where practice bites: *saḷāyatana* → *phassa* → *vedanā* → *mindful space* → *no-taṇhā*.

**From *pariyatti* to *paṭivedha*: three *pariññā***

Your study matures through *ñāta-pariññā* (knowing the framework), *tīraṇa-pariññā* (investigating what is happening now), and *pahāna-pariññā* (abandoning the defilement at the hinge). The wheel makes this tangible: theory is the correctly drawn plate; investigation is the correctly placed attention; abandonment is the correctly executed cut at C2. As *Dhammapada* reminds us—*sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā*—the sober seeing of nature loosens the appetite for becoming; disenchantment (*nibbidā*) and purification (*visuddhi*) follow as lawful results, not as moods.

**Everyday freedom, not special states**

This volume assumes you already know what the links mean; what you want now is reliable, portable freedom. The drills therefore track **latency and interception**: "How quickly did I recognize feeling?" "Did I hold the hinge?" "What rebounded when I failed?" Progress is measured by **less craving in the wild**, not by chasing rarefied experience. The book's QR-guided sessions and practice logs are intentionally short. You will practice during an email ping, a sudden noise, a prick of embarrassment, the taste of praise or blame—those are the live laboratories where *vedanā* tries to flip into *taṇhā*. You will place a breath, a label, a pause; you will let the wheel not roll.

**Try now (one-minute cue).**

Notice a small pleasant or unpleasant tone arising right now—warmth of the chair, faint impatience, a tug to scroll. Name it softly ("pleasant," "unpleasant," "neutral"). Feel the body's urge to move toward or away. Breathe once with

the sensation right where it is. Intend non-grasping. Let the urge lose momentum. Observe what does **not** happen next.

**Boundaries we keep**

Fidelity matters. We do not introduce foreign schemas or speculative psychologies. All captions, colors, and arrow grammars follow the house palette and conventions you already use. The figures are senior-friendly and print-ready (A4 landscape, PNG @300 dpi, sRGB; CMYK PDF with 3 mm bleed on request). When we say “legacy,” we present symbols respectfully and keep the **practice** emphasis central. When we say “beyond the wheel,” we mean the cessation the Buddha taught—not annihilation, not blankness, but the unbinding the Path is built to disclose.

**What this volume adds**

- **Ch. 1—Path as Stopper.** You will map each Noble Path factor to its operational role at C2. The Four Noble Truths’ *tasks* (understand, abandon, realize, develop) become on-rim instructions you can enact.

- **Ch. 2—Three *Pariññā* & Purification.** You will shift from good theory to right abandonment, then taste the cleanliness that follows.

- **Ch. 3—Meditation Protocols & Retreats.** You will standardize a 30-minute sit around the present arc and learn retreat scaffolds that protect the hinge.

- **Ch. 4—Progress & Disenchantment.** You will use marker bands to detect subtler appetite and cooler perception.

- **Ch. 5—Mogok's Legacy & Devotion.** You will draw strength from a living lineage while keeping the wheel in your hands.

- **Ch. 6—Beyond the Wheel.** You will study how the wheel becomes unnecessary precisely because the hinge holds.

- **Ch. 7—Everyday Freedom.** You will build a repertoire of micro-cuts for work, family, and travel.

- **Ch. 8—Troubleshooting & Misconceptions.** You will clean up common errors (reifying the watcher; mistaking *vedanā* for a self; confusing restraint with suppression).

- **Ch. 9—Comprehensive Synthesis & Glossary.** You will review all layers—rings, periods, rounds, connections, present arc, *paṭiloma*—and consolidate terms for lifelong use.

**The promise and the responsibility**

The Buddha did not ask us to believe in a wheel; he asked us to see conditionality here and to fulfill the tasks of the truths. When the Path is placed at the hinge, suffering stops in the only place it can—this moment. With repetition, the mind grows skillful at non-becoming; the heart becomes trustworthy. If you teach, these plates will keep classrooms doctrinally clean and pragmatically sharp. If you practice alone, they will keep you honest and oriented.

May this volume function as a compact bridge: from diagram to decision, from decision to release.
May the *paṭiloma* current become your native habit.
May the Noble Path be well-placed at the hinge—again and again—until the wheel no longer needs to turn.

**How to Use This Volume (plates & color legend)**

**Plate conventions (house canon)**

- **One overlay per plate.** Never stack time rings with vaṭṭa fills; keep overlays separated for legibility.

- **Labels outside, hub clean.** Place all nidāna labels outside the rim; keep the center free of text.

- **Four periods on a thin outer band.** ① Past Cause (1–2); ② Present Effect (3–7); ③ Present Cause (8–10); ④ Future Effect (11–12).

- **Two truths on the inner ring.** Samudaya-sacca overlays ①+③; Dukkha-sacca overlays ②+④.

- **Three connections (C-bridges).** Draw short dashed chords for C1 (saṅkhāra→viññāṇa), **C2 (vedanā→taṇhā)**, C3 (bhava→jāti). Emphasize **C2** as the primary cut-point.

- **Present-arc sentence on rim.** Print this along the ②→③ arc as a reminder of where to practice:
  *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*.

- **Arrow grammar.** Curved arrows = cyclic path; **downward arrow = exit**. Keep “function whispers” under legal arrows (e.g., 4→5 “fields impinge”; 6→7 “feels the blow”) to prevent illegal skips.

- **Accessibility.** Use line styles + labels (not color alone); minimum print size ≥10 pt; high-contrast figure exports at PNG 300 dpi.

**Color legend recap (harmonized with our existing palette)**

- **FFD700 (gold)** — hub accent & truth rings (sparingly), consistent with “hub clean” rule.

- **00BFFF (blue)** — exit path & present-arc prompts (paired with the downward “release” arrow).

- **FF4500 (orange)** — kilesa-vaṭṭa wedge overlays (Avijjā, Taṇhā, Upādāna) shown on dedicated plates only.
  (Production note: these accents map to our house styles for rim/arrow hues and keep contrast with the canonical greens/blues already assigned to period bands. Do not co-display truth/time rings with vaṭṭa fills.)

**Canonical Anchors List — Update**

- **SN 56.11 Dhammacakkappavattana (The Turning of the Wheel of Dhamma).** Anchor for the Four Noble Truths and their tasks (know/abandon/realize/develop); used here to drive Path-at-C2 training and the inner “two truths” ring.

- **MN 149 Mahāsaḷāyatanika (The Great Discourse on the Sixfold Base).** Anchor for door-first practice via the twelve sense-bases; supports our present-arc drills and **progress verification** at the doors (contact→feeling without illegal skips).

*(Both anchors integrate with the Mogok wheel layout: SN 56.11 clarifies what to do where; MN 149 clarifies how to see it by doors. Together they reinforce "work the present arc; hold the C2 cut.")*

*Here's clean, paste-ready front-matter copy for those two items.*

***Pāli Style Guide — Update (Synthesis Terms)***

***Scope.*** *This update adds synthesis-phase terms and reaffirms our house conventions for Pāli across Vol. VII.*

***General rules***

- *Pāli terms are **italicized** on first use with an English gloss in parentheses, e.g., magga-sacca (truth of the path). Thereafter, keep Pāli italic unless readability clearly benefits from switching to English only.*

- ***Diacritics** are mandatory in body text: ā ī ū ṃ ṭ ṇ ñ ṅ ṃ. Use the dot-below (ṃ ṭ ṇ), tilde (ñ), dot-above (ṅ), and dot-above m (**ṃ**).*

- ***Hyphenation** of compounds follows sense units: dukkha-sacca, magga-sacca, saḷāyatana-phassa, paṭiloma-ñāṇa.*

- ***Capitalization.*** *Capitalize doctrinal sets when treated as titles: the Four Noble Truths, Noble Eightfold Path. Use lowercase for generic mentions (e.g., "right mindfulness") unless listed.*

- ***Plurals.*** *Prefer unmarked Pāli with "(s)" at first mention: khandha(s), āsava(s). If readability requires, English plurals are acceptable (khandhas) in non-technical lines.*

- ***Abbreviations.*** *Canonical refs use SN, MN, DN, AN, Dhp. Quote Pāli lines with full diacritics; give sutta/verse numbers in parentheses.*

- ***Filenames/UI.*** *Strip diacritics in filenames/UI strings unless requested; retain diacritics in book text and captions.*

***New/affirmed synthesis terms (for Glossary & cross-refs)***

- *magga-sacca — truth of the path; the Noble Eightfold Path as the* ***task to be developed*** *and the operative "stopper" at C2 (vedanā→taṇhā). Cross-ref: ariya-aṭṭhaṅgika-magga, samudaya-sacca, present-arc.*

- *visuddhi — purification/cleansing as outcome of correct practice; used broadly (not enumerating the seven purifications here). Cross-ref: paṭipatti, ñāṇa, nibbidā, Vism. (Path of Purification).*

- *pariññā — full understanding (threefold): **ñāta-pariññā** (knowing), **tīraṇa-pariññā** (investigating), **pahāna-pariññā** (abandoning). Cross-ref: magga-sacca, paṭiloma, C2.*

- *paṭiloma — reverse/cessation sequence; operationalized as "hold at feeling, don't turn to craving." Cross-ref: anuloma, present-arc, exit path.*

- *anuloma — forward/arising sequence; solid arrows on plates. Cross-ref: paṭiloma.*

- *nibbidā — disenchantment; a reliable progress marker as craving weakens. Cross-ref: virāga, nirodha, progress bands.*

- *vaṭṭa — "round/turn": **kilesa-vaṭṭa**, **kamma-vaṭṭa**, **vipāka-vaṭṭa**. Cross-ref: period bands, three connections.*

- ***C2** — conventional label for the vedanā→taṇhā connection (primary cut). Cross-ref: present-arc, Path insertion, exit path.*

***Typography quick chart (for editors)***

- *Long vowels: ā ī ū*
- *Retroflex: ḍ ṭ ṇ*
- *Nasals: ñ (palatal), ṅ (velar), ṃ (anusvāra)*
- *Use U+1E43 (ṃ), not “m.” + combining dot.*

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***Table 7.12*** *Canonical Anchors (Vol. VII) — SN/MN/AN/Dhp citations used in figures/captions … p. Xx*

***QR Starter Set — Guided Practice & Tracking***

***How to use:*** *Each QR points to a short, practice-ready resource (≤10 min) designed for live present-arc work (saḷāyatana → phassa → vedanā → mindful space → no-taṇhā). Place the QR in page footers; include the* ***QR ID*** *and* ***ALT text*** *for accessibility. Keep one QR per activity.*

***A. Guided Retreats (foundations → integration)***

- ***IMR-V7-QR-0101*** *— 3-Day Retreat Primer*
  *ALT: "Audio guide — retreat schedule with present-arc labs and C2 cut drills."*

- ***IMR-V7-QR-0102*** *— 30-Minute Sit (Standard Protocol)*
  *ALT: "Timed prompts — door-guarding, contact→feeling labeling, C2 hold."*

- ***IMR-V7-QR-0103*** *— Walking Practice: Vedanā on the Move*
  *ALT: "Metronome cues — step, feel, soften; prevent slide to taṇhā."*

### *B. Noble Path Meditations (Path factors mapped to C2)*

- ***IMR-V7-QR-0201*** *— Right View at the Hinge*

  *ALT: "Seeing feeling as just feeling; avoid selfing at C2."*

- ***IMR-V7-QR-0202*** *— Right Mindfulness Micro-Loop*

  *ALT: "60-second scan — name tone; breathe; intend non-grasping."*

- ***IMR-V7-QR-0203*** *— Right Effort: Four Tasks in Place*

  *ALT: "Prevent/abandon/evoke/maintain — applied to vedanā→no-taṇhā."*

### *C. Progress Trackers (objective, repeatable)*

- ***IMR-V7-QR-0301*** *— Daily Micro-Log*

  *ALT: "Form — latency, intercept %, rebound, one-line insight."*

- ***IMR-V7-QR-0302*** *— Weekly KPI Review*

  *ALT: "Chart — trends for recognition speed and C2 success rate."*

- ***IMR-V7-QR-0303*** *— Troubleshooting Checklist*
  *ALT: "Decision tree — common pitfalls and plate-based remedies."*

***Placement tips (production):***

*Use a consistent footer lane; print the QR at 14–16 mm with clear margin; set caption as "Scan: [title] — **ID**"; include ALT text in the figure notes. Do not stack multiple QRs on one page; route users to an index if needed.*

***Acknowledgments***

***Meditation guides & lineage***

*With gratitude to **Mogok Sayadaw** and the Mogok tradition of practice-centered teaching that places the operative cut at the vedanā→taṇhā hinge (C2) and prioritizes present-arc training across doors.*

***Translators & editors of the PDFs used in this volume***

- ***U Hla Myint*** *— translator/editor of core Dependent Origination expositions used for doctrinal cross-checks.*

- ***U Than Daing*** *— author of analytical treatments of Paṭiccasamuppāda and the Four Noble Truths used for task-based captions and figures.*

- ***U Than Daing*** *— translator of practice-forward materials on cittānupassanā and vedanānupassanā that inform our drills.*

- ***U Sway Tin / Ehipassiko*** *— translator/editor of collected Mogok talks and practice guidance incorporated into present-arc scripts.*

***Practitioners & reviewers***

*To the many lay and monastic practitioners who piloted the micro-practices, logged KPIs, and pressure-tested the "Path at C2" routines in daily-life conditions (workplace, commute, family). Your field notes shaped the QR scripts, captions, and remediation steps.*

***Design & production***

*Thanks to the figure team for maintaining the house standards (one overlay per plate; labels outside; hub clean; C1/C2/C3 chord weights; senior-friendly spacing), the color-sheriff for palette consistency across periods/vaṭṭa overlays, and the accessibility reviewer for enforcing ALT-text and high-contrast requirements.*

***Dedication***

*May these tools help readers meet feeling as feeling, place the Path precisely, and let the wheel not roll.*

## *Chapter. 1 — The Noble Eightfold Path as Stopper*

### *1) Orientation — "Insert magga-sacca to halt saṃsāra" (bridge over a river)*

*Mogok Sayadaw's wheel trains you to stand where the present arc hands off from **result** to **cause**: **saḷāyatana** → **phassa** → **vedanā**. Here the **second connection (C2)—vedanā** → **taṇhā**—is highlighted as the live hinge; if vedanā is clearly known, taṇhā does not recruit and the round does not roll on . All Mogok plates and scripts point you back to this seam: watch contact become feeling; place mindfulness right there; let craving fail to connect .*

*In canonical grammar this is simply "with feeling as condition, craving" (SN 12.2), the very link our practice interrupts; our internal handbook cites this directly when introducing the three cravings at Link 8 (kāma/bhava/vibhava) and situates C2 as "the live pivot" for intervention . And in the Buddha's first sermon (SN 56.11), the **four duties** give the working verbs: **dukkha—understand; samudaya—abandon; nirodha—realize; magga—develop**. Our practice manual states these duties explicitly and ties "develop" (bhāvetabbaṃ) to training the eight factors until they function spontaneously at the hinge .*

*Thus "**magga-sacca as stopper**" means: cultivate the eight factors so they **counter-rotate** the DO cycle exactly where it would otherwise tip from **vedanā** → **taṇhā**. The internal teaching notes summarize this Mogok integration succinctly: **Right View** uproots **avijjā**; **Right Effort & Right Mindfulness interrupt vedanā** → **taṇhā**; **Right Speech/Action/Livelihood** purify **saṅkhāra**; **Right Concentration** steadies **viññāṇa**—hence the Path works as a "reversal wheel" .*

*Use the **bridge over a river** simile as you read Plate 7.1: **vedanā** is the near bank; **taṇhā** is the far bank where the current drags you. The **Path** lays a bridge across the gap—mindfulness and effort step onto the deck; view and intention set the direction; concentration keeps the crossing steady; virtue keeps you from jumping into side-eddies. Cross at the bridge and you don't get swept into **upādāna** → **bhava** → **jāti** downstream .*

*A daily illustration (to install the habit): the phone pings (ear-door **phassa**) → a tight, pleasant tug (ear-vedanā). Name the feeling exactly ("pleasant," "pressure"). Keep it at vedanā; see the impulse to reach as just another event. When **craving doesn't ignite**, the chain to clinging and becoming never gears up—this is the Path doing its work in real time .*

> *Canonical anchors used in this chapter: SN 12 (Nidāna-saṃyutta) for the link **phassa** → **vedanā** → **taṇhā**, and SN 56.11 for the **four duties**; our internal Visuddhimagga excerpt also frames the Path within the **37 bodhipakkhiya-dhammā** as the operative training set .*
>
> *(Where the Pāli wording is not reproduced in these files, we retain the English formulations provided in Primary References Teaching Text Book—no unauthenticated Pāli is added.)*

### *2) Diagram Hook — Plate 7.1 "Noble Path Overlay (C2 Stopper)"*

***Purpose.** Make the **Eightfold Path** visible as a **single, practice-ready overlay** that cuts the **C2** bridge (vedanā → taṇhā) in Mogok's wheel. The reader should "see where to stand and what to apply."*

***Base.*** *Use the standard full wheel: 12 wedges labeled* ***outside the rim***, ***hub clean***, *four periods in bands (Q1 Past Cause; Q2 Present Result; Q3 Present Cause; Q4 Future Result). Keep* ***C2*** *marked as the* ***PRIMARY CUT*** *with a bold double-headed connector between* ***7 Vedanā (Q2)*** *and* ***8 Taṇhā (Q3)****; show the* ***downward exit arrow*** *from vedanā (6-o'clock) per house style .*

***Color legend (recap). FFD700 gold*** *for hub accent;* ***00BFFF blue*** *for* ***exit path*** *elements (C2 cut and downward arrow);* ***FF4500 orange*** *for* ***kilesa*** *wedges (Avijjā, Taṇhā, Upādāna) in the outer vaṭṭa band .*

***Overlay mapping (Path→Wheel).*** *Place an* ***outer Path ring*** *with eight badges that tether to their operative nidāna(s)—use hairline leader lines:*

- ***Sammā-diṭṭhi (Right View)*** *→ tether to* ***1 Avijjā*** *(counter-root); micro-note: "sees Four Truths, undoes the hub" .*
- ***Sammā-saṅkappa (Right Intention)*** *→ pair with View near* ***Q1*** *(purifies motivational stream feeding* ***saṅkhāra****).*
- ***Sammā-vācā / kammanta / ājīva (Right Speech/Action/Livelihood)*** *→ tether to* ***2 Saṅkhāra*** *and the* ***kamma-vaṭṭa*** *label as preparatory hygiene (keeps future causes clean) .*
- ***Sammā-vāyāma & Sammā-sati (Right Effort & Right Mindfulness) → anchor directly across the C2 gap*** *(biggest badges on the plate); caption: "****Guard vedanā—do not feed taṇhā****" .*

- ***Sammā-samādhi (Right Concentration)*** → *tether to* ***3 Viññāṇa*** *(steadies knowing so the seam can be read cleanly) .*

***Present-arc rim sentence (set in small caps along Q2→Q3):***

***saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.***

*This matches the Mogok present-flow teaching and the practice injunction to stop at C2 .*

***Legend (box, bottom-right).***

*"**Path stops the wheel—apply at C2.** Duties (SN 56.11): understand dukkha; abandon origin (**taṇhā**); realize cessation; **develop** the Path." Cite the internal duty summary for quick recall .*

***Accessibility & QA.*** *Large, high-contrast labels; rim-outside text only;* ***one overlay per plate****; verify nidāna placements (7 in Q2; 8–10 in Q3; 1–2 in Q1; 11–12 in Q4) before export .*

***Practice prompt printed under the plate.***

*"Name today's* ***vedanā*** *at the door; let* ***C2*** *fail to connect. This fulfills* ***magga-sacca*** *as development and* ***samudaya-sacca*** *as abandoning in the very moment" .*

**3) Doctrinal Core — Eightfold Path roles & cessation alignment**

**A. Why the Path is placed at C2 (vedanā→taṇhā)**

- **Operational hinge.** In lived experience the wheel "hands off" at the present arc: *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*. Interrupting **vedanā→taṇhā (C2)** prevents the arising of fresh causes (*upādāna → bhava → jāti*).

- **EBT basis (from the Primary d sources):**

  - *vedanā paccayā taṇhā* "With feeling as condition, craving." (SN 12.2; the Nidāna chain quoted in Primary References Teaching Text Book.)

  - *Dukkhaṃ pariññeyya; samudayo pahātabbo; nirodho sacchikātabbo; maggo bhāvetabbo* — "Dukkha is to be fully understood; its origin to be abandoned; its cessation to be realized; the path to be developed." (SN 56.11; four duties cited in Primary References Teaching Text Book.)

- **Cessation grammar (paṭiloma).** When C2 does not connect: **no taṇhā → no upādāna → no (kamma-)bhava → no fresh jāti → no jarā-maraṇa now.** (The reverse order is repeatedly taught in the PDFs; no additional EBT beyond SN 12.1–2 is required.)

Note: The Primary files ground the C2 “primary cut” and the four duties clearly. Where an exact factor-to-link mapping is not explicitly cited to a sutta, we keep it as Mogok-method pedagogy drawn from the PDFs. No direct EBT reference for each specific **factor→nidāna** tether is provided in Primary References Teaching Text Book.

**B. Roles of the Eightfold Path at the hinge (practice-facing map)**

| **Path factor (Pāli)** | **Primary placement** | **Immediate function at C2** | **Secondary effect around the wheel** | **Canonical tie (per sources)** |
|---|---|---|---|---|
| **Right View (sammā-diṭṭhi)** | Framing the whole plate | Sees vedanā as just vedanā (not “mine”), preventing selfing at the hinge | Weakens *avijjā* at the hub, orients all other factors | SN 56.11 (four duties) |
| **Right Intention (sammā-saṅkappa)** | Pre-hinge disposition | Intends non-grasping, non-ill-will as vedanā appears | Redirects the motivational stream that would feed **saṅkhāra** | SN 56.11 (develop) |

| | | | | |
|---|---|---|---|---|
| **Right Speech/Action/Livelihood** | Ethical "guard rail" | Keeps conduct aligned so the mind can hold C2 without agitation | Purifies **kamma-vaṭṭa** upstream; reduces future "rebound" | SN 56.11 (develop) |
| **Right Effort (sammā-vāyāma)** | On the seam | Prevents unwholesome rise at C2; arouses/maintains wholesome non-grasping | Lowers latency; builds a repeatable anti-slide habit | SN 56.11 (develop) |
| **Right Mindfulness (sammā-sati)** | On the seam (largest badge) | Names tone precisely (pleasant/unpleasant/neutral), holds it in awareness; **does not move toward craving** | Stabilizes the present-arc read-out (saḷāyatana→phassa→vedanā) | SN 12.2; SN 56.11 |
| **Right Concentration (sammā-samādhi)** | Underlay for the seam | Unifies attention so the hinge can be read cleanly without scattering | Steadies **viññāṇa**; supports effort & mindfulness | SN 56.11 (develop) |

**Alignment with cessation:** When mindfulness + effort **hold at vedanā**, *taṇhā* does not arise; in the reverse grammar, the downstream links **do not fire** (no clinging, no fresh becoming, no birth → no new aging-&-death right now). This is the book's core synthesis: **Path-at-C2 produces paṭiloma.**

## 4) Practice Section — Path-integration drill & logging

Goal: make the Path "seat" at C2 automatic in daily life. Keep sessions short, frequent, and logged.

### A. 5-minute Path-integration drill (solo)

**Setup (30s).** Sit or stand. Intend: "I will meet feeling as just feeling. I will not feed craving." (This is your *magga-sacca* cue.)

**Step 1 — Door scan (60s).** Sweep six doors lightly: eye… ear… nose… tongue… body… mind. At the first clear tone, stop.

**Step 2 — Present-arc read (60–90s).**
Whisper the rim sentence once: *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*.
Then do it:

- Label tone once: "pleasant / unpleasant / neutral."
- Feel it exactly where it is, in the body.
- Place **Right Effort**: don't add, don't push away.

- Place **Right Mindfulness**: stay with vedanā as vedanā.

- Let **Right Intention** hold non-grasping.

**Step 3 — Confirm non-arising (30–45s).**

Check: Did craving start ("I must have / I must get away")? If yes, acknowledge kindly, release, and reset at the seam. If no, notice the **quiet**: no clinging, no gearing-up.

**Step 4 — Seal with Path (30s).**

Name which Path factor helped most (view? intention? effort? mindfulness? concentration?). Resolve to re-use it on the next tone.

**Step 5 — Log (30–45s).** Fill the micro-log (below).

**B. Micro-log (keep it tiny; do it every time)**

- **Door & tone:** (e.g., ear / pleasant "ping").

- **Latency (s):** time from tone to first clear "this is vedanā."

- **C2 intercept:** ✔ (held at vedanā) or ✖ (slid to craving).
- **Rebound:** none / mild / strong (if slid).
- **Factor used:** view / intention / effort / mindfulness / concentration.
- **One-line insight:** e.g., “Pleasant tug faded when named.”

*(KPI targets used across volumes: falling latency; rising C2-success %; shrinking rebound.)*

**C. Everyday “bridge” drill (60–90s, in the wild)**

When you notice a live tug (praise, blame, itch to check the phone, sudden annoyance):

1. **Name** the tone once.
2. **Bridge** it with three breaths (stay with the raw feel).
3. **Place** one Path factor deliberately (usually mindfulness + effort).

4. **Confirm** the non-arising (no grab, no push).

5. **Log** it later (don't skip logging).

**D. Common snags → quick fixes**

- **Snag:** "I can't find vedanā; it's all thoughts."
  **Fix:** Return to the body door for one drill (pressure, warmth, tightness). Let thought be background.

- **Snag:** "Holding at vedanā feels like suppression."
  **Fix:** Re-phrase intention as **non-adding**; feel fully, do not inject wanting/not-wanting.

- **Snag:** "Works in sits, fails at work."
  **Fix:** Use **one-breath bridges** only; shrink the drill to 20–30s and log.

**E. Self-check (0–4 rubric for one attempt)**

- **0:** Missed tone; slid straight to craving.

- **1:** Noted tone late; craving already active; weak release.
- **2:** Caught tone; brief slide; recovered with Path.
- **3:** Held C2 cleanly; no slide; small quiet.
- **4:** Held C2; recognized easing of thirst; clear non-arising.

**Teacher note / self-remediation:** scores ≤2 → redo Plate **7.1 Noble Path Overlay** and repeat the 5-minute drill once more the same day, aiming to lower **latency** by ~20% on the next entry.

**EBT citations used (as provided in Primary References Teaching Text Book):**

- SN 12.1–12.2: the Nidāna formula, including *vedanā paccayā taṇhā* (basis for the C2 hinge).
- SN 56.11: Four Noble Truths and their duties (basis for “Path to be developed” and placement at the hinge).

## 5) Assessment Pack — Ch. 1 “Noble Eightfold Path as Stopper”

Use with Plate **7.1 Noble Path Overlay** (one overlay per plate; labels outside; hub clean; **C2** bold). Score on a **0–4** rubric where noted. Provide immediate remediation: “If incorrect, revisit Plate 7.1 and redo the 5-minute Path drill.”

### A. True / False (8)

1. The operational hinge for practice is **vedanā→taṇhā (C2)**. — **T**
2. Right mindfulness belongs mainly before contact, not at feeling. — **F**
3. If C2 fails to connect, upādāna and bhava do not ignite now. — **T**
4. Right view is optional once effort and mindfulness are strong. — **F**
5. Conduct (speech/action/livelihood) supports holding C2 cleanly. — **T**
6. “Present arc” means past causes only. — **F**

7. The Path's duty is *bhāvetabbaṃ* (to be developed). — **T**

8. The exit arrow is drawn upward from taṇhā to vedanā. — **F**

**B. Fill-in-the-Blank (8)**

1. The wheel's live training seam is _____ → _____. → **vedanā → taṇhā**

2. The rim reminder sentence ends with "mindful space → _____." → **no-taṇhā**

3. The Path factor that **frames** practice is **sammā-_____**. → **diṭṭhi**

4. The factor that **names tone precisely** is **sammā-_____**. → **sati**

5. The factor that **prevents/maintains** is **sammā-_____**. → **vāyāma**

6. Ethics purify the _____**-vaṭṭa** upstream. → **kamma**

7. When C2 doesn't connect, _____ does not arise. → **upādāna** (or **taṇhā**, accept either if context given)

8. The four duties: understand, **abandon**, realize, _____. → **develop**

**C. Matching (10)**

Match each Path factor (A–J) to its function (1–10).

A. Right View (diṭṭhi)
B. Right Intention (saṅkappa)
C. Right Speech
D. Right Action
E. Right Livelihood
F. Right Effort (vāyāma)
G. Right Mindfulness (sati)
H. Right Concentration (samādhi)
I. Present-arc sentence
J. C2 (vedanā→taṇhā)

1. Names tone; stays with raw feel. → **G**

2. Frames the truths; de-selves feeling. → **A**

3. Keeps motivational stream non-grasping. → **B**

4. Conduct guardrail; reduces agitation. → **C/D/E** (any of the three accepted)

5. Prevents unwholesome / maintains wholesome at seam. → **F**

6. Unifies attention to read hinge cleanly. → **H**

7. Trains exactly where experience is live. → **I**

8. Primary cut-point; bold chord on plate. → **J**

9. Purifies future causes (kamma hygiene). → **C/D/E**

10. Stops downstream links from igniting. → **J**

**Answer key (compact):** 1-G, 2-A, 3-B, 4-C/D/E, 5-F, 6-H, 7-I, 8-J, 9-C/D/E, 10-J.

**D. Label-the-Diagram (Path)**

Using **Plate 7.1**:

1. Draw/trace the **bold** C2 chord (vedanā→taṇhā).

2. Place Path badges: **sati + vāyāma** straddling C2; **diṭṭhi + saṅkappa** near Q1; **sīla-triad** (speech/action/livelihood) near saṅkhāra/kamma-vaṭṭa; **samādhi** underlay near viññāṇa.

3. Write the present-arc sentence along the rim segment ②→③.

**Key (teacher):** C2 bold; sati/vāyāma largest at seam; labels outside rim; hub clean; one overlay only.

**E. Short Answer (2) — 3–5 sentences each (0–4 rubric)**

1. Explain why **sati** sits on the seam and how it prevents *anuloma* at C2.

2. Describe how the **sīla triad** (speech/action/livelihood) supports the C2 hold during the workday.

**Rubric (per response):**

0=off-target; 1=mentions factor without hinge; 2=mentions hinge but vague function; 3=correct hinge + function; 4=adds present-arc detail + cessation effect (no upādāna/bhava).

**F. Scenario Case (1)**

**Case.** An email subject line reads, “URGENT: Contract revision.” You feel a tight, unpleasant tug.

**Task (write 5–7 lines):**

- Identify **door** and **tone**.
- Apply the **present-arc sentence** once.
- Place **two Path factors** explicitly.
- State whether **C2 connected** or **failed to connect**, and why.

- Name one **conduct** adjustment that keeps the seam steady (speech/action/livelihood).

**Scoring (0–4):**

0=missed seam; 1=only labels; 2=one factor applied; 3=two factors + hinge check; 4=clear non-arising + conduct note.

**G. Micro-Log (1)**

Fill the fields after one live attempt:

- **Door & tone: _____**
- **Latency (s): _____**
- **C2 intercept: ✔ / ✖**
- **Rebound:** none / mild / strong
- **Factor used:** view / intention / effort / mindfulness / concentration

- **One-line insight: _____**

**Teacher key (acceptable sample):** “ear / unpleasant; 2.1 s; ✔; none; mindfulness; ‘naming cooled pull.’”

**H. Quick Quiz (5 MCQs)**

1. The **primary** chord on Plate 7.1 is:
   a) C1  b) **C2**  c) C3  d) none

2. The present-arc is practiced primarily between:
   a) past causes  b) **result → cause handoff**  c) future result  d) hub only

3. The factor that **prevents** unwholesome states at the seam is:
   a) view  b) **effort**  c) speech  d) livelihood

4. To read the hinge cleanly without scatter you rely on:
   a) action  b) livelihood  c) **concentration**  d) speech

5. If C2 fails to connect, which **does not** ignite now?
   a) contact  b) feeling  c) **clinging**  d) sense-bases

**6) Takeaway Box — "Path stops the wheel—apply at C2."**

- Train where life is live: **saḷāyatana** → **phassa** → **vedanā** → **(mindful space)** → **no-taṇhā**.
- Seat **mindfulness + effort** on the **C2** seam; let craving **not** arise.
- Keep **view + intention** as the frame; let **conduct** quiet the background; let **concentration** steady the reading.
- When C2 doesn't connect, **upādāna** → **bhava** → **jāti** don't gear up now. That is cessation **in action**.
- **Do this often.** Log latency, C2-success, and rebound. Make the Path **habitual** at the hinge.

## Chapter. 2: Three Ñāṇas & Purification

### 1) Orientation — the three pariññā (with the refining-gold simile)

**Aim of the chapter.** To unify the Mogok cycle diagram with the classical threefold full-understanding (pariññā): **ñāta-pariññā** (knowing/recognition), **tīraṇa-pariññā** (investigation/analysis), and **pahāna-pariññā** (abandoning), and to show how these mature into **visuddhi** (purification) in live practice at the present arc—especially at **vedanā → taṇhā (C2)**.

**Mogok baseline.** Mogok Sayadaw explicitly teaches the three pariññā as a staged process tied to mindfulness of **vedanā**. First, one must *know the right place to observe feeling* (ñāta-pariññā); without that, development (tīraṇa-pariññā) cannot proceed, and the DO chain cannot be cut. Elsewhere he sums up the work as "dispelling diṭṭhi in three ways: **ñāta, tīraṇa, pahāna**". Our handbook's vedanā chapters align these steps to the C2 hinge: recognize feeling, investigate its marks, abandon the craving impulse there.

**Canonical & commentarial anchors (as provided).**

- **EBT sentence at the present arc:** *phassa paccayā vedanā; vedanā paccayā taṇhā* (contact conditions feeling; feeling conditions craving).

- **Three pariññā (definition):** Visuddhimagga XX.3 lists **ñāta, tīraṇa, pahāna** as the consummation of full understanding; our internal summary also cites Vism XX for these three.

- **Practice emphasis (Mogok):** “See suffering in the present flow; at feeling, if you see it as dukkha, craving cannot arise.”

**Simile—refining gold.** Visuddhimagga uses the **goldsmith** analogy: sometimes he **blows** (arousing), sometimes **sprinkles water** (calming), sometimes **just looks on**; by balancing these, the gold becomes workable—so do we balance effort, tranquility, and observation until the mind is **malleable, wieldy, luminous**, fit for insight and abandonment. We borrow this simile in this chapter as the feel of *how* the three pariññā ripen into **visuddhi** while working the C2 hinge.

**Practical synthesis (where they bite on the wheel).**

- **Ñāta-pariññā (knowing):** know *what* and *where* to watch: feeling at body/heart, and the three tones (sukha/dukkha/upekkhā) at each contact.

- **Tīraṇa-pariññā (investigation):** apply the three marks to vedanā and its conditioning; this is our disciplined *looking on* at the live sequence **saḷāyatana** → **phassa** → **vedanā**.

- **Pahāna-pariññā (abandoning):** at the very moment of leaning, drop the **"reach"** so **vedanā does not condition taṇhā**—the wheel fails to catch.

**Key sentence on the rim for this chapter's sits:** *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.* (From our series convention; C2 remains the bold primary connection.)

**2) Diagram Hook — Plate 7.2 "Ñāṇa Overlay" (production-ready spec)**

**Purpose.** To layer the three pariññā over the **Full Wheel** without altering base semantics, and to visually cue their *different roles but one exit* at C2.

**Base plate & constants (carry-over).**

- **Base:** Full Wheel with 12 links labeled outside the rim; **hub clean**; **one overlay per plate**; **solid arrows** for anuloma; **dashed chevrons** for paṭiloma; four periods: Past Cause (1–2) → Present Effect (3–7) → Present Cause (8–10) → Future Effect (11–12). **Connections:** C1 thin (saṅkhāra→viññāṇa), **C2 bold** (vedanā→taṇhā), C3 medium (bhava→jāti). Color legend from the volume front matter (hub gold FFD700, exit blue 00BFFF, kilesa orange FF4500). (See the project's Visual Teaching Aid notes about the exit from vedanā and learning stages mapped to the exit path.

**Overlay structure (three translucent rings).**

- **Ring A (outer): Ñāta-pariññā.** A thin translucent band running **around the entire present arc** (links 3–10), tint = neutral grey-blue. **Icons** at **phassa** and **vedanā**: small eye/ear/nose/tongue/body/mind glyphs to cue *door-wise recognition*. Caption: “Know where to look: contact→feeling.” This matches Mogok’s “observe vedanā at the right places” instruction.

- **Ring B (middle): Tīraṇa-pariññā.** Slightly thicker band over **saḷāyatana → phassa → vedanā**, with small **anicca/dukkha/anattā** triskel icons repeating. Caption: “Investigate characteristics; keep to live sequence.” Anchors to *phassa paccayā vedanā* (SN 12.2 in Primary References Teaching Text Book).

- **Ring C (inner): Pahāna-pariññā.** A **narrow, high-contrast band only across C2** with a **break-mark** over the **vedanā → taṇhā** bridge. The break is colored **00BFFF** (exit), pointing **downward out of the rim** per series convention (present-arc sentence remains on rim). Caption: “Abandon here → wheel doesn’t roll.” This directly visualizes the “cut at C2” drill.

**Legend panel (right margin).**

- **Three bullets with definitions** (Vism XX.3 wording reference) and **practice verbs**:
    - Ñāta: *recognize* door, contact, feeling.
    - Tīraṇa: *test* for anicca/dukkha/anattā.
    - Pahāna: *drop* the reach at C2. (Source trail to Vism XX.3 and our internal vedanā packs.
- **Gold-refining simile micro-panel.** Three minimalist pictograms (bellows / water ladle / eye) with the note: “Balance arousing, calming, observing → mind becomes malleable for abandonment.” (Vism simile reference).

**Accessibility & plate hygiene.**

- Large sans-serif for rim labels; **hub stays clean**; **overlay opacity ≤ 35%** so base arrows remain legible.
- **C2** remains **bolder than all rings** so the exit logic is unmistakable.

- **Present-arc sentence on rim** (chapter default): *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*

**Teacher cue (footer).** “Have students point to Ring A/B/C on the wheel, then narrate one live example to C2.” (Matches our practice SOP: recognize → investigate → abandon at the hinge.

**Doctrinal QA check (sources agree).**

- Mogok texts: three pariññā defined and placed at vedanā practice.
- Handbook vedanā chapters: pariññā steps and C2 cut summarized with EBT anchors (SN 12.2; SN 36).
- Visuddhimagga: three pariññā (XX.3) and the gold-refining balance that leads to purification.

**3) Doctrinal Core — progression from *pariyatti* → *paṭipatti* → *paṭivedha*, with *visuddhi* outcome**

**The Mogok progression (as taught in Primary References Teaching Text Book).**

- **Study → Practice → Realization.** Mogok material states plainly: learning the DO-chart is **pariyatti**; understanding it by **practice** is **paṭipatti**; liberation is **paṭivedha**. The same page aligns these three with **the three pariññā—ñāta-** (knowing), **tīraṇa-** (investigation), **pahāna-** (abandonment)—and with **three knowledges**

(sacca-/kicca-/kata-ñāṇa).

- **Where the practice bites.** The "where" is operationalized in the handbook: **"Job: magga = develop; Where: door → contact → feeling, before taṇhā."** This is the present-arc seam that our plates keep on the rim.

**How the three pariññā carry you through the seam (C2).**

- **Ñāta-pariññā (knowing):** know *what/where* to watch—**vedanā** at the doors.
- **Tīraṇa-pariññā (investigation):** examine the present-arc as lawful **phassa** → **vedanā**, not "someone's story."
- **Pahāna-pariññā (abandoning):** at the micro-lean, **drop the reach** so **vedanā does not condition taṇhā** (C2 fails to connect).

**Outcome in the *visuddhi* frame (Seven Purifications).**

- The **Seven Purifications** are used as diagnostics and milestones: **sīla-, citta-, diṭṭhi-, kaṅkhā-vitaraṇa-, maggāmagga-ñāṇadassana-, paṭipadā-ñāṇadassana-, ñāṇadassana-visuddhi**.

- Mogok talks and the handbook specify **what each looks like in practice** (door-guarding, causal seeing, distinguishing path/not-path, equanimity, and finally **path & fruition**):
    - **Diṭṭhi-visuddhi** (purification of view): “just eye & form & seeing,” sakkāya-diṭṭhi falls.
    - **Kaṅkhā-vitaraṇa-visuddhi** (overcoming doubt): seeing door-object-contact → consciousness as causes.
    - **Maggāmagga-ñāṇadassana-visuddhi**: discerning genuine insight vs. detours.
    - **Paṭipadā-ñāṇadassana-visuddhi**: maturation toward equanimity.
    - **Ñāṇadassana-visuddhi**: **magga & phala**; in DO terms, cessation of **taṇhā→upādāna→bhava**, no fresh **jāti**.
- A practice-side momentum chain**—sīla → gladness → tranquillity → concentration → knowledge & vision → dispassion → deliverance—**is given as the experiential arc supporting these outcomes.

**EBT note (from internal sources):** the rim logic rests on *phassa paccayā vedanā; vedanā paccayā taṇhā* and the Truths' duties (SN 12; SN 56.11) as cited in Primary References Teaching Text Book; no additional sutta lines are required beyond what's provided.

**4) Practice Section — Ñāṇa drill (theory → practice → insight) & logging purification signs**

**Goal:** install the three pariññā as a single reflex at the present-arc seam (vedanā), and **track visuddhi markers** as they naturally appear.

**A. 8-minute "three-pariññā" sit (solo)**

**0:45 — Theory cue (pariyatti → ñāta).**

Softly recite the rim sentence once: *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*. Know the place of work: **door→contact→feeling, before taṇhā**.

**3:00 — Practice (paṭipatti → tīraṇa).**

- Sweep the doors; at the first clear tone, stop.
- Label once: "pleasant / unpleasant / neutral."

- Investigate the feel (anicca/dukkha/anattā), staying at **vedanā** (not the story).

**3:00 — Abandoning (pahāna at C2).**

- When the urge leans, **do nothing extra**; let the pull unwind.

- If pull strengthens, label “wanting/resisting,” re-feel the raw vedanā until the **C2 slide** stops.

**1:15 — Review (three knowledges).**

- **Saccañāṇa:** What was true? (“Pleasant vedanā arose/passed.”)

- **Kiccañāṇa:** What task did I apply? (“Guarded vedanā; didn’t feed taṇhā.”)

- **Katañāṇa:** What completed? (“Urge subsided; no clinging formed.”)

**Coach’s note:** Discover that **feeling can be known without obeying it**—the mind cools/clarifies (a **citta-visuddhi** flavor).

**B. Daily micro-drills (10×/day, 30–60s each)**

- **Vedanā Micro-Lab:** name tone → see change → ask “what would this become if I push/pull?” → do nothing; watch it end.
- **DO Pivot Drill:** track **contact** → **feeling** → **(urge?)**; place a gentle “No thanks” at the hinge; re-feel body cool as the chain doesn’t fire.
- **Door-scan trigger:** every notification/ping = one breath of vedanā-labeling.

**C. Purification signs — what to log (diagnostics)**

Use these **quick signs**; they correspond to *visuddhi* gates described in the sources:

- **Sīla-visuddhi:** fewer leaks; “gated” sense-doors; easier access concentration.
- **Citta-visuddhi:** discovered “know feeling without obeying it.”
- **Diṭṭhi-visuddhi:** reports like “just eye & form & seeing.”

- **Kaṅkhā-vitaraṇa:** causal map becomes obvious (door–object–contact→consciousness).
- **Maggāmagga:** recognizes/avoids “fake path” detours.
- **Paṭipadā:** cool **saṅkhārupekkhā** tone appears.
- **Ñāṇadassana:** unmistakable cessation sign; DO mapping: **no taṇhā→no upādāna→no bhava→no fresh jāti** now.

**KPI trio (from the handbook):** more moments where feeling **doesn’t tip** into craving; clearer “process” perception; stable Four-Truths tagging.

**D. Micro-log (one line per attempt)**

- **Door & tone: ____ Latency (s): ____ C2 intercept: ✔/✖ Rebound:** none/mild/strong
- **Pariññā focus:** ñāta / tīraṇa / pahāna

- **Purification sign noticed (if any):** sīla / citta / diṭṭhi / kaṅkhā / maggāmagga / paṭipadā / ñāṇadassana

**Remediation:** if C2 fails (✖), revisit **Plate 7.2 Ñāṇa Overlay** and repeat the 8-minute sit; keep the review in **three knowledges**.

**Everyday close-out (evening, 8 min).**

Scan five aggregates with the classical similes, then note one instance today where you **didn't** follow **vedanā → taṇhā**; this seals disenchantment/nibbidā momentum.

*All mappings and drills above are taken strictly from the Mogok/handbook materials and Visuddhimagga-based summaries; where a specific sutta line is not cited in the primary Sources used for a mapping, we leave it as method instruction rather than adding external EBT.*

***5) Assessment Pack — Ch. 2 "Three Ñāṇas & Purification"***

*Use with Plate **7.2 Ñāṇa Overlay** (one overlay per plate; labels outside; hub clean; **C2** bold). Basis in the sources: the three pariññā tied to **pariyatti→paṭipatti→paṭivedha** and to practice at the present arc, with visuddhi as diagnostic outcomes.*

## *A. True / False (10)*

1. *Ñāta-pariññā is "knowing the right object and place to observe" (contact→feeling). — **T***

2. *Tīraṇa-pariññā means abandoning; pahāna-pariññā means investigating. — **F***

3. *In Mogok training, practice targets the present arc; past-life links are not the working arena. — **T***

4. *The C2 bridge joins **vedanā→taṇhā** and is the primary cut-point. — **T***

5. *If C2 fails to connect, **upādāna/bhava** do not ignite now—this is paṭiloma. — **T***

6. *Visuddhi refers only to moral purity and not to knowledge & vision. — **F***

7. *Diṭṭhi-visuddhi weakens sakkāya-diṭṭhi ("I/me/mine"). — **T***

8. *Ñāṇa should "follow behind" intention (cetanā) to strengthen kamma. — **F***

9. *Vedanā can be observed in body and heart area; right place matters for progress. — **T***

10. *The three pariññā align with sacca-/kicca-/kata-ñāṇa in the sources. — **T***

### *B. Fill-in-the-Blank (10)*

1. *The three pariññā: **ñāta**, **tīraṇa**, **pahāna**. → **ñāta / tīraṇa / pahāna***

2. *Present-arc training sentence ends with: mindful space → **no-taṇhā**. → **no-taṇhā***

3. *C2 connects _____ → _____. → **vedanā** → **taṇhā***

4. *Study → Practice → Realization = **pariyatti** → **paṭipatti** → **paṭivedha**. → **pariyatti / paṭipatti / paṭivedha***

5. *Diṭṭhi-visuddhi removes **sakkāya-diṭṭhi**. → **sakkāya-diṭṭhi***

6. *When C2 does not connect, _____ and **bhava** do not arise now. → **upādāna***

7. *The Seven Purifications begin with **sīla-visuddhi** and end with **ñāṇadassana-visuddhi**. → **sīla / ñāṇadassana***

8. *Ñāta-pariññā = knowing **the right place** to observe **vedanā**. → **right place / vedanā***

9. *Tīraṇa-pariññā applies **anicca/dukkha/anattā** to the live sequence **phassa→vedanā**. → **anicca/dukkha/anattā / phassa→vedanā***

10. *Pahāna-pariññā = **abandoning** the reach so **vedanā** does not condition **taṇhā**. → **abandoning / vedanā / taṇhā***

***C. Matching (12)***

*Match each item (A–L) to its function/result (1–12).*

*A. Ñāta-pariññā*

*B. Tīraṇa-pariññā*

*C. Pahāna-pariññā*

*D. Present arc*

*E. C2 (vedanā→taṇhā)*

*F. Sīla-visuddhi*

*G. Citta-visuddhi*

*H. Diṭṭhi-visuddhi*

*I. Kaṅkhā-vitaraṇa-visuddhi*

*J. Maggāmagga-ñāṇadassana-visuddhi*

*K. Paṭipadā-ñāṇadassana-visuddhi*

*L. Ñāṇadassana-visuddhi*

1. *Recognize door–contact–feeling correctly. → **A***

2. *Investigate marks at the live seam. → **B***

3. *Drop the reach; C2 fails to connect. → **C***

4. *saḷāyatana→phassa→vedanā (work here). → **D***

5. *Primary cut; bold chord on plates. → **E***

6. *Conduct hygiene enabling steadiness. → **F***

7. *Mind becomes malleable, steady. → **G***

8. *"Just eye & form & seeing"; self-view falls. → **H***

9. *Doubt about causes/results fades. → **I***

10. *Distinguish genuine path from detours. → **J***

11. *Maturation toward equanimity. → **K***

12. *Path & fruition; cessation realized. → **L***

*(Refs: )*

***D. Label-the-Diagram (Ñāṇas)***

*On **Plate 7.2**:*

1. *Shade **Ring A** (outer) across the present arc (3–10) = **Ñāta**; add small door icons at **phassa** & **vedanā**.*

2. *Shade **Ring B** (middle) over **saḷāyatana→phassa→vedanā** with "anicca/dukkha/anattā" marks = **Tīraṇa**.*

3. *Shade **Ring C** (inner) only across **C2**; put a blue break/exit mark from **vedanā = Pahāna**.*
   *Key check: **C2** thicker than rings; labels outside; hub clean; one overlay only.*

***E. Short Answer (3) — 3–5 sentences each (0–4 rubric)***

1. *Explain how **pariyatti→paṭipatti→paṭivedha** maps to **ñāta→tīraṇa→pahāna** at the present arc. (Look for C2 mention.)*

2. *Describe two classroom signs of **Diṭṭhi-visuddhi** and why they matter for later C2 work.*

3. *“If C2 doesn’t connect, the wheel doesn’t roll.” Unpack this in DO grammar.*

***Rubric (each):** 0=off; 1=mentions term only; 2=mentions seam; 3=seam + correct function; 4=adds cessation effect and a source term (e.g., paṭiloma, no upādāna).*

***F. Scenario Case (1)***

***Case.*** *Sharp knee pain arises in sitting; mind lunges to "fix it."*

***Task (5–7 lines):***

- *Identify **door & tone**; state your **Ñāta** step.*
- *Show **Tīraṇa**: mark one characteristic of the feeling (e.g., changing/impersonal).*
- *Do **Pahāna**: let the reach drop so **vedanā** does **not** condition **taṇhā**; confirm what **didn't** happen next.*
- *Name one **visuddhi sign** noticed (e.g., steadier mind, "just sensation").*
  *(Teacher key: present-arc language + explicit C2 non-connection.)*

***G. Micro-Log (1)***

- ***Door & tone: _____ Latency (s): _____ C2 intercept: ✔/✖***
- ***Pariññā focus:*** *ñāta / tīraṇa / pahāna*

- ***Purification sign:*** *sīla / citta / diṭṭhi / kaṅkhā / maggāmagga / paṭipadā / ñāṇadassana*

- ***One-line insight:*** _____

***H. Quick Quiz (5 MCQs)***

1. *Which pariññā directly performs the cut?*
   *a) ñāta b)* ***pahāna*** *c) tīraṇa d) none*

2. *The present arc is:*
   *a) past causes b) future results c)* ***present result→present cause handoff*** *d) hub only*

3. *A classic sign of* ***Diṭṭhi-visuddhi*** *is:*
   *a) more pleasant feelings b)* ***"just eye & form & seeing"*** *c) more thoughts d) blankness*

4. *If C2 fails to connect, which* ***does not*** *arise now?*
   *a) phassa b) vedanā c)* ***upādāna*** *d) saḷāyatana*

5. *Ñāta-pariññā emphasizes:*

   *a) abandoning  b) **knowing right place/object**  c) suppressing pain  d) future-life links*

***I. Reflection Ticket (1-min)***

*"What changed in my handling of **vedanā** today? Name the **pariññā** that made the difference and one **purification sign** you noticed."*

***6) Takeaway Box — "Refine through ñāṇas—purify at exit."***

- ***Know** the seam (ñāta): door→contact→**feeling**.*
- ***Investigate** what's true (tīraṇa): feel tone shows **anicca/dukkha/anattā**.*
- ***Abandon** the reach (pahāna): let **vedanā not** condition **taṇhā** at **C2**.*
- *This **non-connection** is paṭiloma: no **upādāna** → **bhava** → **jāti** now.*
- *Keep logging **purification signs**—they are lawful outcomes of correct work at the hinge.*

## *Chapter. 3 — Meditation Protocols & Retreats*

### *1) Orientation — Mogok's step-wise guidance (ladder to the peak)*

***What you train**: the present-arc handoff **saḷāyatana** → **phassa** → **vedanā** and the **C2 hinge (vedanā→taṇhā)**. Mogok's step-wise method climbs like a **ladder to a peak**—each rung is small and repeatable:*

1. ***Set the frame (view & intention)** → remember the Four-Truths tasks and that practice happens before craving.*
2. ***Guard the doors** → light scan of eye–ear–nose–tongue–body–mind.*
3. ***Catch contact** → **name feeling** → "pleasant / unpleasant / neutral" exactly where it is.*
4. ***Seat mindfulness + effort on the seam** → stay with vedanā as vedanā; do not add grasping/aversion.*
5. ***Let paṭiloma show** → no taṇhā ⇒ no upādāna ⇒ no (kamma)-bhava ⇒ no fresh jāti now.*
6. ***Review & log** → brief note of latency, C2 intercept, rebound, and one insight.*

*Repeat the rungs calmly; the "height" (stability, clarity, ease) accumulates across sits and retreat days. Protocols below standardize a **30-minute sit** and a **simple retreat day** around this ladder.*

***2) Diagram Hook — Plate 7.3 "Meditation Overlay (30-min sit • retreat sketch)"***

***Purpose.** Give one glance, one overlay that shows the **drill flow** on the wheel (for a single 30-min sit) plus a **mini retreat sketch** in a side strip.*

***A) Base & constants (house rules)***

- ***Full wheel**; 12 labels **outside**; **hub clean**.*
- ***One overlay per plate**.*
- ***Four period bands** visible; **C2** chord marked **PRIMARY CUT**.*
- ***Solid** arrows = anuloma; **dashed chevrons** = paṭiloma.*
- *Colors per volume legend (exit blue for release path; kilesa orange reserved for kilesa wedges on other plates).*

***B) 30-minute sit — on-wheel drill ribbon (numbered ①–⑥)***

*Lay a thin numbered ribbon along the **present-arc** with tiny time chips in the margin:*

- ① ***Frame (0–3 min)*** *— small badge near hub: Right view & intention.*
- ② ***Door scan (3–5)*** *— tiny six-door icons near **saḷāyatana**.*
- ③ ***Contact (5–6)*** *— pin at **phassa** with "touch felt".*
- ④ ***Feeling (6–20)*** *— elongated pad over **vedanā** with the rim sentence set in micro-type:*
  *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*
- ⑤ ***C2 hold (20–25)*** *— **bold** C2 chord (vedanā→taṇhā) with a **blue downward exit** tick; caption: "hold at feeling—do not feed craving."*
- ⑥ ***Review (25–30)*** *— small ledger icon in margin pointing to a **Micro-Log** chip (latency • C2 ✔/✖ • rebound • one-line insight).*

***Legend (box, lower-right):*** *"**30-min Drill Flow** — guard doors → name tone → hold C2 → confirm non-arising → log."*

### *C) Retreat sketch — side strip (clean, printable checklist)*

*A vertical panel to the right (no overlap with wheel):*

- ***Daily template (example)***

  ***06:00 Sit 45*** *(present-arc focus)*

  ***06:50 Walk 30*** *(vedanā on the move)*

  ***07:30 Breakfast / silence***

  ***09:00 Sit 45*** *(C2 drills)*

  ***09:50 Walk 30*** *(door-guarding)*

  ***11:00 Lunch / rest***

  ***13:30 Sit 45*** *(investigate marks)*

  ***14:20 Walk 30*** *(release on contact)*

  ***16:00 Q&A / Dhamma recap***

  ***19:00 Sit 45*** *(evening cool-down)*

  ***20:00 Review & Micro-Log (15 min)***

  ***21:30 Lights out***

- ***Protocol cues*** *(bulleted under the template):*
  - *"Short & often" beats long & dull.*
  - *Keep **one aim** per sit (e.g., "catch **feeling** early").*
  - *If agitation: shorten cycles; return to body door.*
  - *If drowsy: stand/walk; keep rim sentence live.*

***D) Accessibility & QA***

- *Large, high-contrast labels; overlay opacity ≤35%; **C2 visually dominant**.*

- *Arrows routed **outside** any text; no stacked overlays.*

- *Present-arc sentence always on the rim; micro-log chip is readable at print size.*

***E) Practice prompt (printed under figure)***

*"Name today's **vedanā**; place **mindfulness + effort** at **C2**; confirm **what does not happen next**; write one line."*

***3) Doctrinal Core — protocols & retreat structure***

***Protocols that operationalize Mogok's method (door-guarding → labeling → C2 hold).***

- ***Door-guarding (indriya-saṃvara):*** *train* ***door-wise*** *so the present flow is obvious: "door → contact → feeling," with vedanā kept neutral "by default," using the micro-window* ***before craving launches****.*

- ***Labeling at the live seam:*** *speak one crisp tone-label (pleasant / unpleasant / neutral) right* ***at phassa→vedanā****; speed matters because initial contact tends neutral and later coloring fuels taṇhā. Use short* ***door call-outs*** *like "ear-contact… neutral," then hold* ***vedanā-only view*** *for a few seconds.*

- ***C2 (vedanā→taṇhā) as the working cut:*** *drills and teacher notes center the* ***C2 hinge****; confirming* ***what did not happen next*** *(no upādāna/bhava) is a standard check.*

- ***Troubleshooting within the sit:*** *if the field is wide or dry, narrow to one door for 5 minutes; if strain shows, pair effort with* ***passaddhi****; when self-talk creeps in, switch to khandha language and redraw the* ***phassa→vedanā→taṇhā*** *chain.*

***Retreat structure (how a day is scaffolded).***

- *A retreat day alternates* ***sitting*** *and* ***walking blocks****, plus* ***everyday micro-cuts*** *and a* ***review/log*** *period—each aligned to the present-arc seam. Examples: walking 10–20 minutes with "pace + touch + feeling," and 3–5 daily*

*micro-cuts that mark "feeling → pause → don't reach."*

- *Step-wise method sets:* ***on-cushion sit****,* ***walking****,* ***live-frame micro-drill****, and a* ***neutral-feeling drill*** *(the "stealthy" tone) as core retreat components.*

- *Faculty/bojjhaṅga balancing is used to steady or brighten sessions (arouse vs. tranquilize sliders) without leaving the present arc.*

***4) Practice Section — 30-min sit drill & retreat logging***

***A. 30-minute sit (one loop; example timing)***

1. ***Frame (Right view & intention, 0–3 min).*** *Recall the rim sentence and the job: door → contact → feeling … no-taṇhā.*

2. ***Door scan (3–5).*** *Light sweep of six doors; stop at the first clear tone.*

3. ***Contact→Feeling labeling (5–20).*** *One label only; hold* ***vedanā-only*** *for a few breaths; repeat door call-outs as needed.*

4. ***C2 hold & confirmation (20–25).*** *Stay with the raw tone; confirm the* ***non-event*** *("craving did not ignite → brief coolness").*

5. ***Review & Micro-Log (25–30).*** *Tag a* ***Door-Truths*** *line and record latency/C2 intercept/rebound/insight.*

***If C2 is missed:*** *de-escalate at* ***8→9→10*** *(taṇhā→upādāna→bhava) and try again.*

***B. Retreat sketch (modular checklist)***

- ***Blocks:*** *Sit 45 ↔ Walk 30 repeated through the day; include* ***live-frame micro-drills*** *(e.g., two-breath window during chores) and an evening* ***Review & Micro-Log****.*

- ***Walking cue:*** *"touch → feeling → urge; let vedanā→taṇhā fail to connect."*

- ***Balancing:*** *Apply* ***arouse/tranquilize*** *sliders (bojjhaṅga) and simple faculty tuning when dull or agitated.*

***C. Retreat insight log (one line per block)***

- ***Door & tone** • **Latency (s)** • **C2 intercept** ✔/✖ • **Rebound** none/mild/strong • **One-line insight**. (Add a "Door-Truths" tick if you saw dukkha/origin/cessation/path in that moment.)*

***Coach prompts (posted in hall):***

*"Name the tone." • "Hold the seam." • "Confirm what didn't happen next." • "Log one fact."*

***5) Assessment Pack — Ch. 3 "Meditation Protocols & Retreats"***

*Use with Plate **7.3 Meditation Overlay** (one overlay per plate; labels outside; hub clean; **C2** bold). Basis in Primary References Teaching Text Book: door-wise present-arc training (door → contact → feeling, before taṇhā), tone-labeling, C2 hold, sit↔walk retreat scaffolding, bojjhaṅga balancing, and simple logging.*

***A. True / False (8)***

1. *Present-arc training means door → contact → feeling, before craving. — **T**.*

2. *Labeling the tone (pleasant/unpleasant/neutral) at the seam is central in Mogok instruction. — **T**.*

3. *A retreat day alternates sitting and walking periods with a short review/log. — **T**.*

4. *If **C2** fails to connect, upādāna and bhava ignite now. — **F** (the point is to prevent ignition).*

5. *Latency from contact→tone recognition is a useful interview metric. — **T**.*

6. *Bojjhaṅga balancing can be used during sits to handle dullness or restlessness. — **T**.*

7. *Neutral tone is rare at initial physical-door contact. — **F** (often initially neutral).*

8. *The aim is to suppress vedanā. — **F** (know feeling without obeying it).*

***B. Fill-in-the-Blank (8)***

1. *Working cut: **C2** connects _____ → _____. → **vedanā** → **taṇhā**.*

2. *Present flow: door → **contact** → **feeling** (before taṇhā). → **contact / feeling**.*

3. *Label at the seam with one crisp word:* ***pleasant / unpleasant / _____****. →* ***neutral****.*

4. *Walking loop cue:* ***contact*** *→* ***feeling*** *→* ***_____****. →* ***urge****.*

5. *Interview metric target: latency from contact→tone recognition <* ***–*** *sec. →* ***1–3****.*

6. *If restless: add* ***_____*** */* ***_____*** */* ***_____*** *(bojjhaṅga). →* ***tranquility / samādhi / equanimity****.*

7. *"Vedanā Journal" logs whether* ***_____*** *followed the feeling. →* ***craving****.*

8. *Retreat practice method includes sitting* ***45–60*** *min and walking* ***20–30*** *min. →* ***45–60 / 20–30****.*

***C. Matching (10)***

*Match items (A–J) to functions (1–10).*

*A. Door-guarding (indriya-saṃvara)*

*B. Tone-labeling*

*C.* ***C2*** *hold*

*D. Walking Contact Loop*

*E. Bojjhaṅga Balancer*

*F. Vedanā Journal*

*G. Four-Truths Tag*

*H. Interview metric: latency*

*I. Neutral tone at initial contact*

*J. Review & micro-log*

1. *Keep attention at door → contact → feeling. →* ***A****.*

2. *One crisp "pleasant/unpleasant/neutral" at the seam. →* ***B****.*

3. *Confirm what did not happen next (no ignition). →* ***C****.*

4. *Step-wise: contact → feeling → urge. →* ***D****.*

5. *Raise or settle factors (investigation/energy/joy ↔ tranquility/samādhi/equanimity). →* ***E****.*

6. *Daily log: 10 feelings; note if craving followed. →* ***F****.*

7. *Close a sit with four lines (dukkha/cause/quiet/path). → **G**.*

8. *Measure contact→tone recognition speed. → **H**.*

9. *Often found at physical doors at first touch. → **I**.*

10. *Short written check after a block. → **J**.*

### *D. Label-the-Diagram (Meditation)*

*On **Plate 7.3**:*

1. *Trace the present-arc ribbon and place numbered drill chips ①–⑥ (frame → scan → contact → feeling → **C2 hold** → review).*

2. *Draw the **blue downward exit** at **vedanā**; keep **C2** the boldest chord.*

3. *Add a side strip "sit 45 ↔ walk 30 → review" (no overlays stacked).*

   ***Key (teacher):** rim sentence present; labels outside; hub clean; **C2** visually dominant.*

### *E. Short Answer (2) — 3–5 sentences each (0–4 rubric)*

1. *Explain how **door-guarding + tone-labeling** protect the C2 seam in real time. (Look for door → contact → feeling and one example.)*

2. *Describe a **bojjhaṅga balancing** move you used in a sit (what was the problem, which factors you adjusted, and how it affected **C2**).*

   ***Rubric (each):** 0=off; 1=mentions term only; 2=mentions seam; 3=correct seam + function; 4=adds cessation effect (no ignition) with a source cue.*

### *F. Scenario Case (1)*

***Case.** During retreat work period, a staff member praises your diligence; you feel a warm surge and an urge to check messages. **Task (5–7 lines):***

- *Identify **door** & **tone**; write the present-arc cue once.*

- *Do one **walking contact loop** (contact → feeling → urge) and place a **C2 hold**.*

- *State **what did not happen next**; note one **balancing** adjustment if needed.*

- *End with a one-line **review/tag** (dukkha/cause/quiet/path).*

  *(Teacher check: explicit seam language; no-ignition confirmation.)*

***G. Micro-Log (1)***

- ***Door & tone:** _____ **Latency (s):** _____ **C2 intercept:** ✔/✖ **Rebound:** none/mild/strong*

- ***Balancing used:** inv./energy/joy or tranquil./samādhi/equanimity*

- ***One-line insight:** _____*

  ***Acceptable sample:** “ear / pleasant; 1.8 s; ✔; none; added tranquillity; ‘urge faded when named.’”*

## *H. Quick Quiz (5 MCQs)*

1. *The **primary working cut** in this chapter is:*
   *a) C1  b) **C2**  c) C3  d) none.*

2. *At initial physical-door contact, the tone is often:*
   *a) pleasant  b) unpleasant  c) **neutral**  d) mixed.*

3. *If **restless**, which factors do you increase?*
   *a) investigation/energy/joy  b) **tranquillity/samādhi/equanimity**  c) faith/energy  d) none.*

4. *A standard retreat scaffold alternates:*
   *a) study ↔ sleep  b) **sit 45–60 ↔ walk 20–30**  c) talk ↔ note-taking  d) only sitting.*

5. *“Confirm what didn’t happen next” refers to checking that:*
   *a) contact ceased  b) feeling ceased  c) **craving/clinging didn’t ignite**  d) hearing stopped.*

***I. Reflection Ticket (1-min)***

*"What changed in my handling of **vedanā** today? Name the **protocol** that made the difference (guard/label/hold/balance) and one **insight** you'll carry into the next sit."*

***6) Takeaway Box — "Meditate daily—climb to freedom."***

- *Keep it **procedural**: **Door** → **Tone** → **No Lean**.*
- *Sit and walk in **simple alternation**; keep one aim per block (catch **feeling** early).*
- *Use **bojjhaṅga balancing** to tune the session, then return to bare seeing.*
- ***Log** latency and the **C2** check; let evidence, not mood, prove progress.*
- *The fruit of steady practice is a mind that knows feeling **without obeying it**—the wheel doesn't roll.*

## *Chapter. 4 — Progress Markers & Disenchantment*

### *1) Orientation — nibbidā & visuddhi (fading-colors simile)*

***Nibbidā (disenchantment)** is the sober "turning-away" that comes from seeing conditionality clearly; affective heat drops and the mind loses its appetite to re-fuel the loop. In Mogok pedagogy, this cooling is paired with **virāga (fading/cooling)**—the felt "color fade" of grasping as it drains from the present arc.*

***Visuddhi (purification)** provides the canonical progress backbone (the **Seven Purifications**) and functions as practical checkpoints a teacher can diagnose—e.g., Diṭṭhi-visuddhi (Purification of View) uproots self-view; Paṭipadā- and Ñāṇadassana-visuddhis culminate in path & fruition. These are explicitly taught as **progress markers** in our materials.*

*Within the insight arc, **Nibbidā-ñāṇa** (Knowledge of Disenchantment) follows fear and danger knowledges; its outcome is a cooling of fascination with saṅkhārā, preparing the mind for equanimity toward formations. (Sixteen knowledges list includes **Nibbidā-ñāṇa** and **Saṅkhārupekkhā-ñāṇa**.)*

*A primary canonical cue we keep on the page is **Dhammapada 277**: "All conditioned things are impermanent—when this is seen with wisdom, **one turns away** from suffering; **this is the path to purification**." This single verse ties the experiential turning-away (nibbidā) to purification (visuddhi).*

***Everyday progress signs (coachable):***

- ***Faster rebound*** *after praise/blame;* ***steadier equanimity****.*
- ***Less self-language****, more process mapping (door–contact–feeling).*
- ***Shorter "second-dart" time*** *with unpleasant vedanā; willingness to stay at the seam.*

*These markers remain anchored to the* ***present hinge****:* ***vedanā → taṇhā (C2)****. Clear seeing at vedanā prevents ignition; without craving, clinging cannot gel, and becoming has no loom.*

***2) Diagram Hook — Plate 7.4 "Progress Overlay (marker bands)"***

***Purpose.*** *Make progress literally* ***visible*** *on the wheel so students "read" their day as color-fading bands around the* ***present arc****.*

***A) What stays constant (series spec)***

- ***Full wheel; labels outside; hub clean; one overlay only.***

- ***Arrows:*** *solid for arising (anuloma), dashed counter-flow for cessation (paṭiloma).*

- ***Four layers / three periods*** *readable at a glance;* ***C2*** *accented as the live hinge.*

***B) New overlay (this plate): two marker bands***

- ***Nibbidā band (disenchantment).*** *A* ***thin ring*** *rides just outside* ***Links 3–10****, strongest around* ***7→8****, indicating where "interest drains." Caption: "Turning-away appears as fading color near the C2 hinge." (Use a soft fade toward the exit.)*

- ***Visuddhi band (purification).*** *A* ***second thin ring*** *overlays the same arc but extends to* ***11–12*** *to signal carry-through in results: "Purification shows as clean reception (vipāka calm bands) with no re-fueling."*

***Pedagogical key on figure:*** *Calm = receive; Bright = restrain; Accented 7→8 = interrupt. (Progress =* ***calm expands / bright shrinks****.)*

***C) Micro-metrics printed in the legend (coach view)***

- ***Latency (contact→tone)*** *trending ↓ (1–3 s target).*

- ***Rebound time*** *after setbacks trending ↓;* ***equanimity*** *trending ↑.*

- ***Second-dart ratio*** *(stayed ≥10 breaths with unpleasant vedanā) trending ↑.*

***D) Caption & anchors***

- ***Caption:*** *"As* ***anicca*** *is seen, disenchantment (****nibbidā****) fades the colors; this is* ***the path to purification (visuddhi)****." (Dhp 277)*

- ***Practice note on rim:*** *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā (keep this present-arc sentence visible).*

***E) Accessibility & consistency***

- *Keep* ***hub–rim–overlay architecture identical*** *across figures; include* ***Rounds/Periods legend****; always accent* ***7→8****.*

- *Maintain the core visual grammar where **result wedges are calm** and **cause wedges are vivid**—so the **marker bands** read instantly as "receive vs. restrain" progress.*

***Net effect:** A student can **point to the wheel**, show where color is **fading** (nibbidā) and where **clean reception** without re-fueling (visuddhi) is stabilizing—turning abstract progress into an **inspectable, coachable** arc.*

***3) Doctrinal Core — progress signs & the Dhp 277 tie-in***

***Where progress shows (coachably) on the Mogok wheel** — always at the live hinge **vedanā → taṇhā (C2)**:*

- ***Craving fails to launch more often.** Yogis begin to recognize the pivot immediately at vedanā; "launches" of taṇhā get rarer.*

- ***Reactivity drops; equanimity rises.** Praise/blame lands softly; there's less rumination and more evenness across pleasant/unpleasant tones.*

- ***Latency shortens.** Faster detection of tone and quicker return to evenness (a standard interview marker).*

- ***Language shifts to process.*** *Reports move from "I felt/I decided" to door–object–consciousness–contact–feeling phrasing—diṭṭhi-visuddhi functioning.*

- ***Natural disenchantment (nibbidā) appears.*** *Less "stickiness" at contact; a quiet disinterest replaces chasing/avoiding—virāga begins to show.*

- ***Seven-Purifications checkpoints*** *help teachers diagnose where progress is happening or stalling (virtue → mind → view → doubt… → path/fruition).*

***Dhammapada 277 anchor (keep on the plate):***

*"**All conditioned things are impermanent — when this is seen with wisdom, one turns away from suffering; this is the path to purification.**" The diagram notes this as the experiential arc: **seeing anicca → nibbidā (turning away) → visuddhi (purification)**.*

***4) Practice Section — progress reflection drill & nibbidā log***

***A. 7-minute Progress Reflection Drill (end of any sit or day)***

1. ***Pick one live episode*** *today (pleasant or unpleasant).*

2. ***Map the present arc:*** *door → **phassa** → **vedanā**; write the tone once (pleasant / unpleasant / neutral).*

3. ***C2 check (what didn't happen next?):*** *did taṇhā ignite or not? If not, note the cool gap.*

4. ***Mark a progress sign:*** *softer landing with praise/blame, quicker evenness, or spontaneous letting-go.*

5. ***Recite the refrain (Dhp 277)*** *once to seal the perception shift (anicca → turning-away → purification).*

***B. Nibbidā / Disenchantment Micro-Log (carry on retreat; 3–5 entries/day)***

- ***Door & tone: ____ • Latency to tone (≈ sec): ____ • C2 intercept: ✔/✖***

- ***After-effect:*** *none / mild / strong* ***rebound***

- ***Nibbidā marker (tick one):*** *less stickiness □ / equanimity □ / process-language □ / spontaneous letting-go □*

- ***One line:*** *"What didn't happen next?" →* ***_____***

  *(Use this during retreat alongside your sit↔walk schedule and daily review.)*

***C. Disenchantment Moments — what to notice***

- ***Hearing praise/blame:*** *tone seen;* ***no lean****; mind remains steady. Log it as freedom from attachment/aversion at the ear-door.*

- ***Neutral tone wins:*** *the common initial neutrality at physical doors is caught fast; evenness holds. Log the shorter latency.*

- ***"Nothing to get" taste in walking:*** *pressure-wave flickers; interest fades by itself—write one sentence.*

***Coach note on the plate:*** *Read your log against the* ***marker bands*** *on Plate 7.4: a week of entries should show* ***color fading*** *(nibbidā) around the present arc and steadier* ***clean reception*** *(visuddhi) downstream. Keep returning to* ***vedanā → no-taṇhā****.*

***5) Assessment Pack — Ch. 4 "Progress Markers & Disenchantment"***

*Use with Plate* ***7.4 Progress Overlay*** *(one overlay per plate; hub clean;* ***labels outside****;* ***C2*** *bold). Core anchors: present-arc practice "****saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā****," **C2 = vedanā→taṇhā****, and Dhp* ***277*** *(anicca →* ***turning-away*** *→* ***purification****).*

## *A. True / False (10)*

1. *The primary working hinge for progress in Mogok practice is **vedanā → taṇhā (C2)**. — **T**.*

2. *Dhp 277 links "seeing impermanence" with "turning away" and "the path to purification." — **T**.*

3. *Nibbidā is a cold, aversive rejection of experience. — **F** (it's a **quiet, non-aversive** turning-away).*

4. *Neutral tone is **rare** at initial physical-door contact. — **F** (often initially **neutral**).*

5. *Progress appears as craving **failing to launch** more often at C2. — **T**.*

6. *The Seven Purifications can be used as **diagnostic progress markers**. — **T**.*

7. *"Present-arc" means working mainly with past causes and future results. — **F** (work **q2→q3**: contact→feeling→no-taṇhā).*

8. *Recovery after praise/blame softening is a valid **interview marker**. — **T**.*

9. *Progress is measured only by blissful states. — **F** (track **latency**, language shift to process, equanimity).*

10. *"Receive results / restrain causes" summarizes the wheel's practical use. — **T**.*

***B. Fill-in-the-Blank (10)***

1. ***C2** connects _____ → _____. → **vedanā** → **taṇhā**.*

2. *Present-arc sentence on the rim: **saḷāyatana** → **phassa** → _____ → **(mindful gap)** → **no-taṇhā**. → **vedanā**.*

3. *Dhp 277: "All conditioned things are _____ — when this is seen with wisdom, one **turns away**; this is the path to purification." → **impermanent**.*

4. *A hallmark progress sign is **craving** _____ **to launch** at C2. → **failing**.*

5. *Early-door tone is commonly _____. → **neutral**.*

6. *Log metric: latency from **contact** → _____ (target ≈ **1–3 s**). → **tone**.*

7. *Language shift: fewer "I/me/my," more **aggregate** / _____ labels. → **process**.*

8. *Seven Purifications item: **Diṭṭhi-**_____ (Purification of View). → **visuddhi**.*

9. *Equanimity toward formations: **Saṅkhārupekkhā-ñāṇa** precedes **Anuloma**. Fill: _____. → **Anuloma**.*

10. *A concise practice cue: **Door** → **Tone** → _____. → **No Lean**.*

***C. Matching (12)***

*Match items (A–L) to functions (1–12).*

*A. Nibbidā (disenchantment) → **turning-away without aversion**. → **7**.*

*B. C2 hinge → **vedanā**→**taṇhā**. → **1**.*

*C. Dhp 277 → **anicca** → **turning-away** → **purification**. → **8**.*

*D. Neutral-first cue → **many physical doors start neutral**. → **10**.*

*E. "Receive / Restrain" → **results clear, causes curbed**. → **12**.*

*F. Seven Purifications (teacher use) → **diagnostic checklist**. → **5**.*

*G. "Craving fails to launch" → **progress at C2**. → **2**.*

*H. Interview metric → **contact→tone latency (≈1–3 s)**. → **4**.*

*I. Praise/blame softening → **equanimity rises**. → **3**.*

*J. Present-arc practice → **q2→q3 seam**. → **6**.*

*K. "Know ②, abandon ③" → **result vs. cause kept distinct**. → **9**.*

*L. "Door → Tone → No Lean" → **operational mantra**. → **11**.*

*(Functions list for teachers)*

1. *The live seam • 2. Fewer launches • 3. Even landing • 4. Latency metric • 5. Progress diagnostics • 6. Where to work • 7. Non-aversive fade • 8. Canonical tie-in • 9. Roles clear • 10. Initial neutrality • 11. Mantra • 12. Practical summary.*

***D. Label-the-Diagram (Progress)***

*On **Plate 7.4**:*

1. *Draw two **marker bands** around the **present arc (Links 3–10)**: outer = **Nibbidā-fade**, inner = **Visuddhi-clean reception** (downstream calm).*

2. *Keep **C2** the **boldest** link; add the **downward exit** at vedanā.*

3. *In the legend, print the **present-arc sentence** and Dhp **277** epigraph.*
   ***Figure anchors:** present-arc where to practice; **C2 cut**; exit arrow.*

***E. Short Answer (3) — 3–5 sentences each (0–4 rubric)***

1. *Explain how **Dhp 277** functions as a **progress refrain** in daily review. (Look for: **anicca seen** → **turning-away (nibbidā)** → **visuddhi**.)*

2. *Describe two **interview metrics** you track for progress and why they matter. (E.g., **contact→tone latency**, praise/blame recovery.)*

3. *Contrast **nibbidā** with **aversion** using a real episode from today. (Look for "**non-aversive** turning-away" language.)*

***Rubric (each):** 0=off; 1=names term; 2=ties to C2/present-arc; 3=adds canonical or metric anchor; 4=integrates wheel language **and** one concrete daily episode.*

***F. Scenario Case (1)***

***Case.*** *A colleague praises your work; a warm pull surges and the urge to message friends pops up.*

***Task (5–7 lines):***

- *Map **door** → **phassa** → **vedanā** (write the tone).*
- *Place a **C2 hold** and state **what did not happen next**.*
- *Note **latency** and **recovery** (equanimity).*
- *Close with the rim sentence: "saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā."*
  *(Teacher key: explicit seam language; no-ignition confirmation; metric use.)*

***G. Micro-Log (1)***

- ***Door & tone:*** _____ • ***Latency (s):*** _____ • ***C2 intercept:*** ✔/✖ • ***Rebound:*** *none/mild/strong*
- ***Nibbidā marker (tick one):*** *less stickiness □ / equanimity □ / process-language □ / "urge didn't organize" □*

- ***One line (Dhp 277 style):*** *"Seeing **anicca**, I **turned away**; mind was **clean** here."*

  *(Metrics crib: latency 1–3 s; softer praise/blame landings.)*

### *H. Quick Quiz (5 MCQs)*

1. *The **hinge** emphasized as the progress cut is:*

   *a) C1  b) **C2**  c) C3  d) none.*

2. *Dhp 277 highlights which sequence?*

   *a) dukkha → craving → purification*

   *b) **impermanence → turning-away → purification***

   *c) permanence → joy → liberation*

   *d) none.*

3. *Initial physical-door tone is often:*

   *a) pleasant  b) unpleasant  c) **neutral**  d) mixed.*

4. *A **valid interview metric** is:*

   *a) number of bliss episodes*

*b) hours sat*

*c) **contact→tone latency (~1–3 s)***

*d) favorite technique.*

5. *"Receive results / restrain causes" means:*

   *a) ignore vedanā*

   *b) force results to be calm*

   *c) **know q2 clearly; curb q3 promptly***

   *d) track visions only.*

***I. Reflection Ticket (1-min)***

*"What **faded** today? Name one **disenchantment** moment (door + tone), one **metric** that moved (latency / rebound / language), and how you'll **support** that trend tomorrow."*

***6) Takeaway Box — "Mark progress—fade dukkha."***

- *Keep practice **where it moves the needle**: **vedanā** → **no-taṇhā** at the present arc.*

- *Read your day by **metrics**: faster **contact→tone**, softer **praise/blame**, fewer C2 **launches**.*

- *Let **nibbidā** be **non-aversive**: a gentle **turning-away** that comes from seeing **anicca**.*

- *Hold the refrain of **Dhp 277** to seal perception: **see impermanence** → **turn away** → **purify**.*

- *Net effect on the wheel: results are **received** cleanly, causes are **restrained** promptly—so the spin **slips, then stops**.*

***Chapter. 5 — Mogok's Legacy & Devotional Practice***

***1) Orientation — centers, relics, devotional ethos (simile: a guiding light)***

***What "legacy" looks like in this tradition.*** *After Mogok Sayadaw's talks were recorded and transcribed, a recognizable **practice culture** formed—**centers** teaching the cycle diagram with step-wise meditation, and a **devotional ethos** shaped by remembrance of the teacher. Reports of **relics (dhātu)** after his cremation deepened communal reverence, and **images** connected to those events entered the tradition's visual memory. Today the wheel is taught in monasteries and lay centers alike, with its vocabulary widely shared among Burmese lay Dhamma practitioners.*

*Independent summaries in our corpus note the same picture: **meditation centers across Myanmar**, a distinctive mix of wheel-diagrams and live sermons, and recognition of the lineage as one that "dispels wrong view." The devotional strand is not separate from practice: it **points students back to the present arc** and the wheel's quick reference—"bold segment: vedanā→taṇhā—hold here."*

***Relics in the narrative.** A long read of talks recounts that among the cremation ashes were many **sarīra**; strikingly, both **eyeballs** remained as eye-relics—an episode widely retold in community memory. Our legacy chapter **reports** this as background to the devotional ethos; practice instructions remain anchored to the wheel.*

***Devotional practice with doctrinal footing.** Primary References Teaching Text Book notes also recommend **upasamānussati**—recollection of Nibbāna's peace—as a periodic (e.g., weekly) support; the sources tie this to canonical anchors (AN 4.34; SN 43; SN 12's nibbidā→virāga→vimutti path arc). This keeps devotion **aimed**: honoring the legacy by **walking the seam** (vedanā → no-taṇhā) in one's own life.*

***Guiding-light simile.** Think of the legacy as a **guiding lamp**: the **centers** are the lamp's housings, **relic-stories** the glow that inspires faith, and the **wheel** the steady beam showing exactly where to place the foot—**at C2**—so the path is walked safely.*

***2) Diagram Hook — Plate 7.5 "Legacy Overlay" (cultural icons on the wheel)***

***Purpose.** To honor the living tradition **without** obscuring practice logic. The overlay displays **where** legacy supports practice and **how** devotion is directed back to the present arc.*

***Base (unchanged, per series rules).*** *Full wheel; 12 labels* ***outside****;* ***hub clean****; one overlay only; solid arrows = arising, dashed chevrons = cessation;* ***C2*** *remains the bold primary chord. (Keeps the book's visual grammar consistent.)*

***Overlay elements (light, documentary):***

- ***Icon set in the outer margin (not on the hub):***
    - ***Center badge*** *(simple vihāra silhouette) with caption: "Mogok centers carry the wheel into daily instruction (diagram + sermon)."*
    - ***Dhātu glyph*** *(small crystal/pearl) with caption: "Relic reports (dhātu) and images shaped communal remembrance."*
    - ***Lineage ribbon*** *reading "Dispelling Wrong View" (tiny banner under rim), pointing to wheel-based diṭṭhi correction.*
- ***Practice anchor call-out (right side):*** *a mini "Quick Reference" chip repeating: "****Bold segment: vedanā→taṇhā—hold here****."*

- ***Devotional practice chip (lower margin):*** *"**Upasamānussati (weekly):** recollect Nibbāna's peace; end with quiet resting." (Anchor notes list SN 43; AN 4.34; path arc nibbidā→virāga→vimutti as cited in uploads.)*

***Caption (on plate).*** *"**Legacy as Guiding Light:** centers and relic-memories inspire; the wheel **directs devotion to practice** at the present arc—**saḷāyatana** → **phassa** → **vedanā** → **(mindful space)** → **no-taṇhā**."*

***Accessibility & hygiene.*** *Keep icons **outside the rim** (no clutter on wedges); overlay opacity ≤30%; **C2** remains visually dominant; hub stays gold-clean; no stacked overlays.*

***Teacher prompt (footer).*** *"Invite students to point from an icon (center/dhātu/lineage) **back to the C2 seam** and state one way they practiced it this week." (This keeps legacy devotional energy yoked to the operational cut.)*

***3) Doctrinal Core — influence spread, remembrance practice, living tradition***

***Influence spread.*** *Primary References Teaching Text Book overview notes that recordings and transcripts of Mogok Sayadaw's talks **disseminated widely**, giving rise to **Mogok Vipassanā centers** and a **recognizable practice culture** that teaches with the Cycle Diagram and step-wise meditation instructions. Today the diagram is taught in **monasteries and lay centers** alike, and its vocabulary has entered Burmese lay Dhamma worldwide.*

***Remembrance practice (devotional ethos).*** *The same source highlights a **devotional ethos shaped by remembrance of the teacher**, including **accounts of relics (dhātu) after his cremation** that became part of the*

*tradition's visual memory. In our volume we keep such remembrance **in service of practice**, pointing devotees back to the wheel's live hinge: **vedanā → taṇhā (C2)**.*

***Living tradition (how devotion is aimed).** Devotional energy is "**aimed**" with **upasamānussati** (recollection of peace/Nibbāna) taught as a practical reflection that **steadies faith, calms agitation, and inoculates against bhava-taṇhā and vibhava-taṇhā**—then returns the yogi to bare present-arc seeing. Keep this as **orientation**, not as an object to cling to.*

***Canonical anchors in the uploads.** The devotional reflection is framed with citations to **SN 43 (Nibbāna-saṃyutta)**, **AN 4.34 (virāga theme)**, and the **SN 12 upanisā arc (nibbidā → virāga → vimutti)**—all presented explicitly in the project notes to keep devotion doctrinally clean.*

> ***One-line orientation:** Legacy inspires faith; **the wheel** tells you where to place it now—at **C2** (vedanā → no-taṇhā).*

### *4) Practice Section — devotional reflection & remembrance-insight log*

#### *A. 10-minute "Guiding-Light" reflection (weekly, center or home)*

1. ***Recollect the lineage (2 min).** Briefly bring to mind the teacher and centers carrying the diagram forward; let faith brighten **without** narrative proliferation. (Aim is uplift, not sentiment.)*

2. ***Upasamānussati (6 min).*** *Silently rotate 3–5 epithets from the uploads—e.g., "peace (upasama), the deathless (amata), the unformed (asaṅkhata)"—as* ***pointers*** *to cessation; then* ***rest quietly****. Do not reify; do not grasp.*

3. ***Aim it back to the seam (2 min).*** *End by reciting the present-arc sentence once and placing attention where practice actually happens: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*

***Teacher guardrails (say out loud once):*** *"Use these epithets as* ***practical reflections****, not metaphysical labels; avoid annihilation or reification talk."*

***B. 20-minute Upasamānussati sit (weekly template)***

- ***Structure.*** *15 min gentle recollection →* ***5 min quiet resting*** *"knowing cessation as cessation"—no holding, no chasing.*

- ***Function.*** *Steadies faith/joy,* ***suppresses hindrances****, orients the heart* ***away from craving*** *(both "to exist" and "to vanish"). Then return to the present-arc drill in daily sits.*

***C. Remembrance-insight micro-drill (60–90s, any time devotion stirs)***

1. *Notice the devotional upwelling (image, story, relic memory).*

2. *Whisper one pointer: "**There is the deathless** (atthi amataṃ)."*

3. ***Aim back to the wheel:** feel **contact** → **feeling**, name the tone once, and hold **vedanā** without leaning until the urge quiets. Log one line (below).*

***D. Remembrance Insights Log (1–3 lines, keep with your journal)***

- ***Trigger (center / dhātu / talk): _____***

- ***Effect:** faith ↑ / calm ↑ / joy ↑ (tick)*

- ***Wheel hand-off:** I placed that energy at **C2** → result: **no-taṇhā** (✔/✖); note any cool gap.*

- ***Guardrail check:** no reification / no annihilation talk (tick).*

***Why log this?*** *The tradition is* ***living*** *precisely because centers, images, and stories keep pointing practitioners back to* ***actionable present-arc work****; your notes show that hand-off happening in real time.*

### *5) Assessment Pack — Legacy & Devotional Practice (Plate 7.5)*

***T/F (8)*** *— mark T or F; if F, remediate with Plate 7.5 and the Practice Checklist.*

1. *Devotional feeling* ***replaces*** *training at C2.* ***F*** *— devotion supports practice; leverage is at vedanā→taṇhā (C2).*

2. *Mogok pedagogy centers on a* ***wheel-based, present-arc*** *reading to dispel diṭṭhi.* ***T.***

3. *The* ***hub must remain clean****—no icons inside.* ***T.***

4. *Reverse-order tracing begins from* ***jarā-maraṇa*** *back to the* ***first live cut (usually C2)****.* ***T.***

5. *Accounts of* ***dhātu (relics)*** *after Sayadaw's cremation are part of the tradition's remembrance.* ***T.***

6. *"Present arc" training is* ***saḷāyatana→phassa→vedanā→(mindful gap)→no-taṇhā****.* ***T.***

7. ***Upasamānussati*** *(recollection of peace/Nibbāna) is taught as a devotional-contemplative support that* ***suppresses hindrances****.* ***T.***

8. *Legacy plate places cultural icons* ***in the hub****.* ***F*** *— keep hub clean; use outer callouts only.*

***Fill-in-the-Blank (8)*** *— one word/phrase each.*

1. *Recollection of peace (Pāli):* ***upasamānussati****.*

2. *Primary short connection we train:* ***vedanā*** *→* ***taṇhā (C2)****.*

3. *Legacy overlay keeps the* ***hub*** *clean.*

4. *After jāti appears, heavy steering happened earlier at* ***C2 / C3****.*

5. *Remembrance was fed by accounts of* ***relics (dhātu)****.*

6. *At vedanā we label it* ***dukkha-sacca****.*

7. *Reverse-order chevrons trace to the **first live cut (usually C2)**. **C2.***

8. *Mogok centers emphasize clear diagrams and step-wise **meditation** guidance.*

***Matching (10)** — match A–J to 1–10.*

*A. Mogok centers → **Recognizable practice culture; diagram-first pedagogy.***

*B. Dhātu relics → **Cremation relic accounts (e.g., eye relics).***

*C. Upasamānussati → **Recollection of Nibbāna's peace; hindrances subside.***

*D. C2 → **vedanā→taṇhā; primary cut.***

*E. C3 → **bhava→jāti; consequence bridge.***

*F. Rim falls → **no upādāna/bhava → no jāti/jarā-maraṇa.***

*G. Present arc → **saḷāyatana→phassa→vedanā→(gap)→no-taṇhā.***

*H. Hub clean → **No icons/text in hub.***

*I. Legacy ethos → **Remembrance of teacher fueling practice.***

*J. Reverse chevrons → **Paṭiloma tracing 12→…→8.***

***Label-the-Diagram (1 Plate)** — Plate 7.5 "Legacy Overlay."*

*Tasks: (a) Place 12 rim labels **outside**; (b) thicken **C2**; (c) show **exit arrow** downward; (d) add **outer-rim callouts** (small captioned markers) for "centers / relics / guided recollections," keeping **hub clean**; (e) print the present-arc*

*sentence on the rim: saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā.* ***Pass if ≥80% correct*** *(overlay not stacked; no illegal phassa→taṇhā arrow).*

***Short Answer (3–5 sentences each; rubric: 4 = uses synthesis language).***

1. *Explain how devotion supports, but never replaces, the present-arc cut.* ***Key:*** *saddhā inspires steadiness; practice still occurs at* ***vedanā→taṇhā****; use reverse-order when needed; keep wheel canon (hub clean, labels outside).*

2. *Why must the Legacy Overlay route attention back to the* ***C2 hinge****?* ***Key:*** *leverage lives in ②→③; effects are to be* ***known****, causes* ***abandoned****; devotion energizes that task.*

***Scenario Case (1)*** *— Shrine & phone-buzz.*

*You're bowing before relics; a notification buzz triggers irritation. Using Plate 7.5, map the episode on the rim, then execute a* ***two-breath window at vedanā****; verify non-arising downstream (no upādāna/bhava). Score 0–4: 4 = (i) present-arc correctly named, (ii)* ***C2*** *held, (iii) reverse-order check performed, (iv) hub left clean.*

***Micro-Practice Log (1)*** *— record* ***3*** *entries this week: cue (devotional), door, tone label,* ***C2*** *outcome, after-taste. KPI: "time to tone" + "C2 non-launch" rate.*

***Quick Quiz (5 MCQs)*** *— circle one.*

1. *The Legacy Overlay's purpose is to: a) add icons to the hub, b)* ***link remembrance to present-arc training****, c) teach cosmology.* ***Key: b.***

2. *Primary devotional contemplation here: a) asubha, b)* ***upasamānussati****, c) maranānussati.* ***Key: b.***

3. *First place to verify non-arising downstream: a) upādāna, b) bhava, c)* ***both (no upādāna/bhava)****.* ***Key: c.***

4. *Reverse-order arrows (chevrons) are for: a) speeding anuloma, b)* ***paṭiloma tracing to the first live cut****, c) marking vipāka wedges.* ***Key: b.***

5. *The canonical C-bridges list (by label) is: a)* ***C1 saṅkhāra↔viññāṇa; C2 vedanā↔taṇhā; C3 bhava↔jāti****, b) C1 vedanā↔taṇhā; C2 bhava↔jāti; C3 saṅkhāra↔viññāṇa.* ***Key: a.***

***Reflection Ticket (1-min)*** *— "Name one* ***devotional cue*** *you'll use this week, and* ***where on the present arc*** *you'll cut." (Instructor checks for explicit C2 mention.)*

***6) Takeaway Box — Honor legacy; practice with devotion.***

- ***Devotion fuels precision.*** *Remembrance (centers, relics, lineage) is valuable when it returns attention to the present arc and the* ***C2 cut****.*

- ***Keep the canon:*** *labels* ***outside****,* ***hub clean****, one overlay at a time; never draw* ***phassa→taṇhā****.*

- ***Recollect peace (upasamānussati)*** *to steady the mind; then* ***verify non-arising****: no upādāna, no bhava, no jāti/jarā-maraṇa—rim falls.*

- ***When endings bite****, trace* ***12→…→8*** *and re-anchor at* ***vedanā****; devotion becomes energy for the cut.*

*(Teacher note: chapter keys align with the Four-Truths tasking —* ***know*** *effects (②+④),* ***abandon*** *causes (①+③) — and with Mogok's present-aspect emphasis.)*

## *Chapter. 6 — Beyond the Wheel*

### *1) Orientation — when the wheel isn't needed (simile: a bird free from a cage)*

*The wheel is a training map. You use it to find the live seam (**saḷāyatana** → **phassa** → **vedanā** → **…** → **no-taṇhā**) and to place the Path where it stops the spin (**C2: vedanā** → **taṇhā**). When that placement becomes natural—when **craving repeatedly fails to launch** and the **reverse current (paṭiloma)** shows itself without prompting—the map can fall to the background. This is "beyond the wheel": not a new technique, but **less and less to do** because the doing has done its job (the duty "to be developed" has been fulfilled in the moment, and the duty "to be abandoned" keeps happening at the hinge).*

*Think of the **bird free from the cage**: the diagram was the cage's blueprint—crucial to locate the latch; once you **use** it to open the door, you **don't carry the cage**. Flight here means a mind that meets feeling as just feeling, **doesn't lean**, and rests in the coolness that follows. The same laws still hold (if there's **no taṇhā**, there's **no upādāna** → **no bhava** → **no fresh jāti**), but you don't have to spell them out each time—the **absence** of gearing-up becomes obvious, ordinary, and trustworthy.*

*Signs you're entering this territory:*

- *The **present-arc sentence** runs itself; labeling is light, sometimes wordless.*

- ***Effort feels frictionless**; mindfulness sits at vedanā by default.*

- ***Devotional energy** and insight work aim themselves back at the seam without rehearsal.*

- *In review you write what **didn't happen next** more often than what did: no clinging, no becoming.*

*"Beyond the wheel" does **not** mean spacing out or denying conditionality; it means the **Path does its work early** and quietly, so **nirodha** (cessation) appears as a **non-event** you recognize and trust. If the mind slips, you simply bring the wheel forward again and re-place the Path at **C2**. Freedom is **skillful non-becoming** repeated until it's the mind's home stance.*

***2) Diagram Hook — Plate 7.6 "Beyond Overlay" (wheel fading into a Nibbāna symbol)***

***Purpose.** Show, in one look, that the **training wheel recedes** as cessation becomes familiar. The overlay must **honor the house grammar** while visually cueing "less to do."*

***Base (unchanged series spec).***
*Full wheel; 12 labels **outside**; **hub clean**; one overlay only; **solid** arrows for arising (anuloma); **dashed chevrons** for cessation (paṭiloma). Keep the three connections visible with **C2** still the **primary chord**.*

***Overlay treatment (the "fade").***

- ***Opacity gradient:*** *From the* ***vedanā wedge (7)*** *clockwise through* ***8–12****, fade wedge saturation and arrow opacity by 60–80%. This reads as "causes don't catch; results quiet."*

- ***Exit path accent:*** *Keep the* ***downward exit*** *at* ***vedanā*** *in* ***00BFFF*** *(series blue) but* ***slim*** *its stroke—same location, gentler emphasis: "exit is present, effort lighter."*

- ***Paṭiloma shimmer:*** *On the inner rim, run* ***light dashed chevrons*** *from* ***8 → 7 → 6 …*** *thinning as they near* ***vedanā****, to hint that reversal starts because* ***C2 doesn't connect*** *(no new fuel).*

- ***Nibbāna symbol:*** *Place a* ***small, neutral icon*** *(your series' Nibbāna glyph)* ***outside the rim****, upper-right. Never in the hub. Micro-caption: "Peace not fabricated." (We keep this icon minimal to avoid reification; it's a* ***pointer*** *only.)*

***Legend (bottom-right).***

- ***Title:*** *“Beyond the Wheel — when the map can stand down.”*

- ***Three lines:***

    1. *Know feeling early; don’t lean (C2).*

    2. *Notice the non-event: no upādāna → no bhava → no new jāti now.*

    3. *Let the wheel fade; bring it back when needed.*

***Rim sentence (still printed):*** *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*
*Keep this constant across plates so the reader’s body remembers* ***where*** *freedom shows.*

***Accessibility & hygiene.***

- *Labels outside;* ***hub stays gold-clean****; one overlay only.*

- ***C2** remains the clearest bridge even as the rest fades.*

- *Use line-style changes (not color alone) to indicate the fade for color-blind safety.*

***Teacher prompt (footer).***

*"Have students point to **what didn't happen next** on today's arc, then trace the **dashed chevrons** backward once. Ask: 'What made the wheel unnecessary **here**?' Their answer should name **vedanā** and **no-taṇhā**."*

***3) Doctrinal Core — cessation as goal, life without saṃsāra, final freedom***

***Cessation (nirodha) is the target task.** In the Four Noble Truths the duties are explicit: **dukkha—understand; origin—abandon; cessation—realize; path—develop**. In practice language: develop the Path until **craving does not arise**, and then **recognize the non-event** (cessation) right where it would have ignited.*

***Reverse order (paṭiloma) spells what "stops" means.** When **C2 (vedanā→taṇhā)** fails to connect, the downstream causal row **does not** come online: **no taṇhā → no upādāna → no (kamma)bhava → no fresh jāti → no jarā-maraṇa (now)**. That "no gearing-up" is the lived face of **nirodha** in the present arc.*

***Life without saṃsāra = skillful non-becoming in ordinary time.** Mogok training defines a practical stance: **receive results; restrain causes**. You let present results (3–7) be calmly received, and you **cut** the cause-stream (8–10) at*

***C2**—so the "wheel" has nothing to bite on. The series keeps this as the on-rim sentence to memorize: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*

***Final freedom (magga & phala) in the house diagnostics.** In the **Seven Purifications** ladder, the work matures through **diṭṭhi-visuddhi** (right view of experience), **kaṅkhā-vitaraṇa** (doubt falls via causal seeing), **maggāmagga-ñāṇadassana** (path/not-path discerned), **paṭipadā-ñāṇadassana** (mature practice, equanimity), to **ñāṇadassana-visuddhi** (path & fruition). In DO terms, the fruition moment is recognized by the **absence** of downstream ignition: the mind knows the **cool** where taṇhā did not take hold.*

***Canonical refrain to keep on the figure (Dhp 277).** "All conditioned things are impermanent—when this is seen with wisdom, **one turns away**; **this is the path to purification**." In our plates: **seeing anicca** → **nibbidā/virāga** → **visuddhi**, exactly where we stop the wheel.*

> ***EBT note per uploads.** Primary References Teaching Text Book cite the Nidāna formula (e.g., vedanā paccayā taṇhā) and the Truths' duties (SN 56.11). Where a point (e.g., exact factor→link tether) lacks a direct EBT line in the uploads, we keep it as **Mogok-method pedagogy** rather than add new references.*

### *4) Practice Section — "beyond-the-wheel" drill & liberation-insight logging*

> ***Aim:** Let the **map recede** because the **cut** is happening on its own. Verify by recognizing **what does not happen next**—and record only observable effects (no attainment claims).*

***A. 7-minute "Beyond-the-Wheel" drill (solo)***

***0:45 — Recall (soft).*** *Let the rim sentence surface once—then let it go. Don't preload labels unless needed.*

***2:30 — Bare reception.*** *Sit with open attention at the doors. When a tone appears,* ***stay with vedanā as vedanā****—wordlessly if possible. If the mind reaches, label once ("pleasant / unpleasant / neutral") and release the label.*

***2:00 — Negative check (paṭiloma).*** *Notice the* ***non-event****: no tightening into "must have / must push away," no "next step" forming. Silently trace the* ***reverse row*** *once:* ***no taṇhā*** *→* ***no upādāna*** *→* ***no bhava****.*

***1:45 — Quiet abiding.*** *Rest in the coolness that follows. If agitation returns, simply re-find vedanā and let C2 fail to connect again.*

> ***Coach cue:*** *If you need the wheel, bring it forward; if not, let it* ***fade****. Either way,* ***C2*** *is where the truth is verified.*

***B. Micro-drills for daily life (30–60s, "light touch")***

- ***Praise/blame pass-through.*** *Ear-door tone felt; no lean; note the instant ease. Log one line (below).*

- ***Neutral-first snap.*** *Catch the common initial neutrality at the body door; keep it neutral; watch it end.*

- ***Walk-and-fade.*** *Step/pressure → tone → no urge organizing; enjoy the unforced evenness.*

***C. Liberation-insights log (write only what you observed)***

*Keep this sparse; 1–3 lines. This is* ***verification****, not proclamation.*

- ***Door & tone: ____***
- ***C2 outcome: no-taṇhā ✔ / ✖***
- ***Non-event noticed:*** *no clinging / no becoming / quiet gap (tick)*
- ***One line (Dhp 277 style):*** *“Seeing* ***anicca****, I* ***turned away****; the mind was* ***clean*** *here.”*

***D. Guardrails (teacher/self)***

- ***Describe, don’t declare.*** *Use neutral, process language (“no upādāna arose”) rather than status claims.*

- ***Re-use the map if needed.*** *If leaning restarts, bring back* ***Plate 7.1/7.2*** *tools; re-seat mindfulness + effort at* ***C2****.*

- ***Keep the duties straight.*** *You* ***know*** *dukkha,* ***abandon*** *origin,* ***realize*** *cessation,* ***develop*** *the path—each exactly where it belongs on the rim.*

***Result to look for:*** *more moments where the* ***Path "walks itself"*** *and the wheel is simply* ***unneeded****; if it's needed, you know precisely* ***where*** *and* ***how*** *to bring it back.*

***5) Assessment Pack — Ch. 6 "Beyond the Wheel"***

*Use with Plate* ***7.6 Beyond Overlay*** *(one overlay per plate; labels outside;* ***hub clean****;* ***C2*** *remains primary). The theme is* ***cessation recognized as a non-event*** *and the* ***map receding*** *once the cut is happening by itself. Keep the rim sentence live: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*

***A. True / False (10)***

1. *"Beyond the wheel" means ignoring conditionality. —* ***F*** *(it means the* ***Path does its work early****; if needed, you bring the map back).*

2. *The working cut in this chapter is still **C2 (vedanā→taṇhā)**. — **T**.*

3. *Cessation is recognized by what **didn't** happen next (no upādāna→no bhava→no fresh jāti). — **T**.*

4. *The diagram is an ornament; once you know it, discard it forever. — **F** (it's a working map you can re-use).*

5. *Dhp 277 ties **seeing anicca** to **turning away** and **purification**. — **T**.*

6. *Reviewing **paṭiloma** (reverse order) is a valid method to verify non-arising. — **T**.*

7. *"Beyond the wheel" equals spacing out in neutral tone. — **F** (neutral tone is known; **no leaning**).*

8. *Initial physical-door contact is often **neutral**. — **T**.*

9. *Fruition diagnostics in this house include **no new gearing-up** downstream. — **T**.*

10. *"Receive results; restrain causes" summarizes life without saṃsāra in practice. — **T**.*

***B. Fill-in-the-Blank (10)***

1. *Primary hinge:* ***vedanā*** *→* ***_____****. →* ***taṇhā****.*

2. *Reverse check after a clean cut: no taṇhā → no* ***_____*** *→ no bhava. →* ***upādāna****.*

3. *Rim sentence ends with* ***no-_____****. →* ***taṇhā****.*

4. *Dhp 277: "All conditioned things are* ***_____*** *… this is the path to purification." →* ***impermanent****.*

5. *Map instruction: read as a wheel to see recurrence; read* ***dashed counter-arrows*** *to see* ***_____****. →* ***release****.*

6. *Vedanā Journal asks if* ***_____*** *followed the feeling. →* ***craving****.*

7. *"Magga is medicine at the door to keep feeling from breeding* ***_____****." →* ***craving****.*

8. *A common first tone at physical doors:* ***_____****. →* ***neutral****.*

9. *Seven purifications culminate in* ***magga &*** ***_____****. →* ***phala****.*

*10. "Receive results clearly; _____ causes promptly." → **restrain**.*

***C. Matching (12)***

*Match A–L to 1–12.*

*A. C2 (vedanā→taṇhā) → **2. Live hinge**.*

*B. Paṭiloma check → **6. Reverse verification of non-arising**.*

*C. Dhp 277 refrain → **9. Anicca → turning away → purification**.*

*D. Working map (diagram) → **1. Re-usable tool, not ornament**.*

*E. "Receive / restrain" → **8. Practice posture beyond spin**.*

*F. Ñāṇadassana-visuddhi → **12. Path & fruition; cycle doesn't re-gear**.*

*G. Neutral-first cue → **10. Initial tone at many physical doors**.*

*H. Vedanā Journal → **7. "Did craving follow?" audit**.*

*I. Magga as medicine at door → **5. Stops breeding of craving**.*

*J. Dashed counter-arrows → **11. Visual for release/cessation**.*

*K. Seven-Purifications ladder → **4. Diagnostic milestones**.*

*L. Present-arc sentence → **3. "... vedanā → (space) → no-taṇhā"**.*

*(Functions list for teachers)*

*1 Re-usable tool • 2 Live hinge • 3 Rim sentence • 4 Diagnostics • 5 Door medicine • 6 Reverse verify • 7 Audit craving • 8 Receive/Restrain • 9 Dhp refrain • 10 Neutral-first • 11 Release visual • 12 Fruition cue.*

***D. Label-the-Diagram (Beyond)***

*On **Plate 7.6**:*

1. *Keep **labels outside**; **hub clean**.*

2. *Show **fade** (lower saturation) from **7→12** and **light dashed** paṭiloma chevrons curving **8→7→6…**.*

3. *Keep **C2** as clearest bridge and the **downward exit** at vedanā (thin but present).*

4. *Add a **small Nibbāna glyph outside the rim** (never in the hub).*

5. *Print the rim sentence intact.*
   *(Teacher key: student must preserve house grammar and articulate the non-event check.)*

***E. Short Answer (3) — 3–5 sentences each (0–4 rubric)***

1. *Explain how you **verify cessation** in real time without narrating attainments. (Look for "no upādāna→no bhava," reverse check, process language.)*

2. *Describe one way your practice **"receives results / restrains causes"** during the day. (Concrete door example.)*

3. *Show how the **map recedes** yet remains available. (State when you'd bring Plate 7.1/7.2 back.)*

***Rubric (each):** 0=off; 1=terms only; 2=ties to C2 or rim sentence; 3=adds reverse/metric; 4=full wheel language + concrete daily episode.*

***F. Scenario Case (1)***

***Case — "Compliment & Calm."** You receive warm praise; a pleasant swell appears, but **no urge organizes**.*
***Task (5–7 lines):***

- *Name **door** → **phassa** → **vedanā** (tone).*

- *State **what didn't happen next** (no upādāna/bhava).*

- *Do a one-line **paṭiloma** trace.*

- *Close with the **Dhp 277** refrain.*

  *(Teacher key: explicit seam; non-event; reverse; refrain.)*

***G. Micro-Log (1)***

- ***Door & tone: _____ • C2 outcome: no-taṇhā ✔/✖***

- ***Non-event tick:** no **upādāna** □ / no **bhava** □ / quiet gap □*

- ***One line (Dhp 277 style):** "Seeing **anicca**, I **turned away**; mind stayed **clean** here."*

***H. Quick Quiz (5 MCQs)***

1. *The **best single check** that you are "beyond the wheel" in a moment is:*

   *a) bliss arose  b) visions appeared  c) **downstream didn't ignite**  d) posture was perfect.*

2. *The map's **dashed** arrows indicate:*

   *a) anuloma  b) **release/cessation (paṭiloma)**  c) ethics  d) devotion.*

3. *A useful reverse verification is explicitly taught as:*

   *a) chanting  b) **reviewing the chain in reverse and direct order**  c) posture check  d) counting breaths.*

4. *In this chapter the Path is applied specifically to prevent **vedanā** from breeding:*

   *a) perception  b) views  c) **craving**  d) elements.*

5. *The practical slogan for a **saṃsāra-free** day is:*

   *a) "Feel more; think less."*

   *b) "Resist all sensations."*

   *c) **"Receive results; restrain causes."***

   *d) "Skip vedanā."*

***I. Reflection Ticket (1-min)***

*"What made the **wheel unnecessary** in one moment today? Name the door + tone, the **non-event** you noticed, and when you'd bring the map back if the lean returns."*

***6) Takeaway Box — Transcend the wheel—live free.***

- ***Know feeling early; don't lean.*** *Let* ***C2*** *fail to connect and watch nothing organize downstream.*
- ***Verify by absence.*** *Trace* ***paṭiloma*** *once: no taṇhā → no upādāna → no bhava → no new jāti.*
- ***Keep the map nearby, not on your back.*** *It's a* ***working map****, ready whenever needed.*
- ***Live the refrain.*** *"Seeing impermanence, one* ***turns away****; this is the path to* ***purification****."*
- ***Daily posture: Receive results; restrain causes****—first the wheel* ***slips****, then it* ***stops****.*

***Chapter. 7 — Everyday Freedom Practices***

***1) Orientation — applying DO in daily life (simile: water flowing freely)***

*The Mogok method teaches you to* ***read your day as present-arc loops*** *and place the Path where it stops the spin:* ***vedanā → taṇhā (C2)****. The practice manual in our corpus is explicit: treat DO as a* ***real-time hinge*** *where feeling tends to bend into craving—and train there until the bend* ***fails to launch****.*

*Daily application is deliberately simple: **receive results; restrain causes**—i.e., let links 3–7 be calmly **received** and cut the causal stream (8–10) by catching **feeling** early. (In classroom cues, teachers even use **everyday triggers**—taste of tea, praise/criticism—to demonstrate the pivot and how mindfulness stops it.)*

*The simile for this chapter is **water flowing freely**: remove the little dams at the **feeling-seam** and the stream moves on without pooling into "must have / must push away." You'll work with **short "micro-loops" (10–60 s)** sprinkled through the day, bridging formal practice with lived episodes.*

*Keep the doctrinal duty clear: **dukkha—understand; origin—abandon; cessation—realize; path—develop**; train **right mindfulness** specifically on **vedanā** (where the wheel takes fuel).*

> *One-line everyday brief: **Door** → **contact** → **feeling** → **(mindful space)** → **no-taṇhā**—again and again, lightly. (Middle break example in our notes: **vedanā-nirodha** → **taṇhā-nirodha**.)*

***2) Diagram Hook — Plate 7.7 "Everyday Overlay" (real-life scenario arcs)***

***Purpose.** Make daily use **visible**: show common scenarios riding the **present arc**, each pointing back to **C2**.*

***A) Base (unchanged, house grammar)***

- *Full wheel; **labels outside**; **hub clean**; one overlay only.*

- *Periods: **Past Cause (1–2)** → **Present Effect (3–7)** → **Present Cause (8–10)** → **Future Effect (11–12)**.*

- *Show **anuloma** (solid) and **paṭiloma** (dashed) as in the core plates.*

***B) New overlay: three scenario arcs (icons sit outside the rim)***

1. ***Tea sip (tongue-door)** — icon: cup. Arc spans **saḷāyatana** → **phassa** → **vedanā** with a tiny **blue exit** at vedanā; caption: "Taste → tone; see the pull; **no-taṇhā**." (Used in classroom demos.)*

2. ***Praise / criticism (ear-door)** — icon: speech bubble. Same arc and exit; caption: "Hear → tone; even landing; **no launch**." (A standard everyday trigger in this material.)*

3. ***Walking step (body-door)** — icon: footprint. Mini-band along **phassa**→**vedanā** with dashed **paṭiloma** chevrons back toward 7: "Pressure → tone → **urge doesn't organize**." (Walking instructions pair **feeling-tone** with the step.)*

*All arcs print the **present-arc sentence on the rim**: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā. Keep **C2** the boldest connection; **exit** at vedanā in series blue (00BFFF).*

***C) Coach chips (small legends under each icon)***

- ***"Where is choice?"*** *(point to* ***C2****).*
- ***"Result vs. cause?"*** *(Receive 3–7; restrain 8–10.)*
- ***Metric:*** *latency* ***contact→tone*** *(s). (These prompts and QR supports are in the cycle-diagram notes: hinge drill, door-guarding, reverse-flow recitation.)*

***D) Accessibility & hygiene***

- *Icons and captions* ***outside*** *the rim;* ***no text in the hub****.*
- *One overlay only; retain high contrast for the* ***C2*** *chord.*
- *Use line-style (not color alone) to indicate* ***paṭiloma*** *for color-blind safety.*

***Caption on plate.*** *"****Everyday freedom:*** *read any moment by the present arc; place mindfulness at* ***vedanā****; confirm* ***what didn't happen next****."*

***3) Doctrinal Core — practical cues & Path integration (everyday use)***

***Where to work (always):*** *the present-arc seam* ***saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā****, with the* ***primary cut at C2 (vedanā→taṇhā)****. In everyday life, treat each mundane spark—taste of tea, praise/criticism, the pressure of a footstep—as a tiny lab where you receive results and restrain causes.*

***Practical cues (use these all day):***

- ***Email/phone ping (ear-door):*** *hear → feel the tone → keep it at feeling → choose when/if to act. (Teacher demos use praise/criticism and simple sensory cues the same way.)*

- ***Sip of tea (tongue-door):*** *taste → tone → let the pull relax → continue freely.*

- ***Walking step (body-door):*** *pressure → tone → watch the "urge to speed/adjust" fail to organize.*

- ***Work stress (mind-door):*** *contact with the thought → feel the body-tone → hold at vedanā; don't feed taṇhā. (Same hinge, different door.)*

***Path integration (what each factor does in a micro-moment):***

- ***Right View & Intention*** *frame the task (Four Truths' duties) and incline non-grasping.*

- ***Right Mindfulness*** *names the tone exactly (pleasant/unpleasant/neutral) and stays with* ***vedanā****.*

- ***Right Effort*** *prevents unwholesome arousal at the seam and maintains the wholesome stance.*

- ***Right Speech/Action/Livelihood*** *supply conduct guardrails (e.g., pause before replying), keeping the field calm so C2 is easier to hold.*

***Everyday rule of thumb:*** *"****Receive results; restrain causes****." Let 3–7 be calmly received; cut 8–10 by catching* ***feeling*** *early.*

***4) Practice Section — everyday drill & "freedom moments" log***

***A. 30–45-second Email-Ping Drill (dozens of times per day)***

1. ***Catch door & tone.*** *Mentally note: "ear-door… (pleasant / unpleasant / neutral)." Keep attention in the body where the tone is clearest.*

2. ***Mindful space at C2.*** *Stay with* ***vedanā*** *for 1–3 breaths. Let the initial pull relax;* ***don't*** *move toward/against. Confirm the* ***non-event****: no taṇhā.*

3. ***Path snap-ins (optional, 1 breath each):***

    - *View/Intention: "Job = develop Path, abandon origin."*
    - *Effort: prevent the lean; maintain the wholesome stance.*
    - *Speech/Action: delay the reply 60–120 seconds (conduct guardrail).*

4. ***Release or act.*** *If the seam held, act from quiet; if it slipped, re-do step 2 and verify the reset.*

***B. Two more micro-drills (same structure)***

- ***Tea-Sip Drill (10–20 s):*** *taste → tone → 1–2 breaths at vedanā → feel the pull soften → continue.*
- ***Walking Loop (20–40 s):*** *step pressure → tone → watch for "urge organizing" → let it not form; enjoy the unforced evenness.*

***Frequency beats duration.*** *Sprinkle these* ***micro-loops*** *through the day; they bridge formal practice to ordinary moments.*

***C. "Freedom Moments" micro-log (1 line; end of block or day)***

- ***Door & tone: _____ • Latency (s): _____ • C2 outcome: ✔ no-taṇhā / ✖***
- ***Rebound:*** *none / mild / strong* • ***Path used:*** *view / intention / effort / mindfulness / conduct*
- ***One line:*** *What didn't happen next?* ***_____***

*(Use the log to see your day as* ***present-arc loops*** *and to tighten the reflex of holding C2.)*

***Coach prompts to keep posted:*** *"Name the tone."* • *"Hold the seam."* • *"Confirm the non-event."* • *"Log one fact."*

***5) Assessment Pack — Ch. 7 "Everyday Freedom Practices" (Plate 7.7)***

*Use with Plate **7.7 Everyday Overlay** (one overlay only; **labels outside**; **hub clean**; **C2** bold; exit at **vedanā**). Present-arc sentence stays on the rim: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*

### *A. True / False (8)*

1. *Most eye/ear/nose/tongue contacts begin **neutral**; learn to catch that tone fast. — **T**.*

2. ***Vedanā** (Link 7) is a **result** (Present Effect), not a controller; we train at its bridge to craving. — **T**.*

3. *The everyday working hinge is **C2 (vedanā→taṇhā)**. — **T**.*

4. *It's okay to draw **phassa → taṇhā** if space is tight. — **F** (illegal skip; never bypass vedanā).*

5. *"Receive results; restrain causes" means: know 3–7 and edit 8–10. — **T**.*

6. *A clean everyday check is whether **downstream didn't ignite** after feeling. — **T**.*

7. *Equanimity (upekkhā) helps prevent **taṇhā** from attaching to feeling. — **T**.*

8. *"Door–Feeling–Lean" run-throughs should be long (10–15 minutes each). — **F** (3–5 seconds; many reps).*

***B. Fill-in-the-Blank (8)***

1. *__C2__ connects __vedanā__ → _____. → __taṇhā__.*

2. *Rim sentence ends with __no-_____.__ → __taṇhā__.*

3. *Train the __present arc__ by knowing __door__ → __phassa__ → _____. → __vedanā__.*

4. *Teacher cue: __Observation at _____ cuts the chain.__ → __vedanā__.*

5. *Everyday motto: __Receive results; _____ causes.__ → __restrain__.*

6. *Three craving flavors rise from feeling: kāma-, bhava-, _____-taṇhā. → __vibhava__.*

7. *Short "Door–Feeling–Lean" runs install wise attention at the _____. → __doors__.*

8. *Many physical-door contacts start as _____ tone. → **neutral**.*

***C. Matching (10)***

*Match A–J to 1–10.*

*A. **C2** (vedanā→taṇhā) → **2. Live everyday hinge**.*

*B. **Door–Feeling–Lean** protocol → **6. 3–5s install of wise attention**.*

*C. **Illegal skip** → **7. phassa→taṇhā (don't draw it)**.*

*D. **Neutral-first** cue → **8. Common start at sense doors**.*

*E. **GDE lens** (gratification/danger/escape) → **10. Three-step honesty at strong feeling**.*

*F. **Upekkhā** → **5. Prevents taṇhā clinging to feeling**.*

*G. **Present-arc sentence** → **1. saḷāyatana→phassa→vedanā→(gap)→no-taṇhā**.*

*H. **Everyday triggers** (tea, praise/criticism) → **3. Classroom demos for vedanā-cuts**.*

*I. **Micro-cases** (email, sweets, bored meeting) → **9. Three seconds that change outcomes**.*

*J. **Know** ②**; edit** ③ → **4. Receive results; restrain causes**.*

*(Functions list for teachers)*

*1 Rim sentence • 2 Hinge • 3 Demos • 4 Posture • 5 Equanimity-guard • 6 Quick install • 7 Don't skip • 8 Neutral-first • 9 Micro-wins • 10 Honesty lens.*

***D. Label-the-Diagram (Everyday)***

*On **Plate 7.7**:*

1. *Keep **12 labels outside**; **hub clean**.*

2. *Bold **C2** and show **downward exit** at vedanā.*

3. *Add three **outer-rim scenario arcs** (tea / praise / walking), each pointing back to **C2**; print the rim sentence once.*

4. *Do **not** draw **phassa→taṇhā**. (Fail if present.)*

***Pass ≥80%**: correct grammar + exit + scenario arcs + no illegal skip.*

***E. Short Answer (2) — 3–5 sentences each (0–4 rubric)***

1. *Describe how you use the **Door–Feeling–Lean** protocol during a workday and why it's only **3–5 seconds**. (Look for: door named; tone labeled; lean checked; micro-timing.)*

2. *Explain one way **equanimity** protects the hinge and how it shows up with **praise/blame**. (Look for: upekkhā preventing taṇhā at vedanā; even landing.)*

***Rubric (each):** 0=off; 1=terms named; 2=ties to C2/rim line; 3=adds metric or lens (e.g., latency or GDE); 4=concrete micro-episode in house language.*

***F. Scenario Case (1) — "The Email Ping"***

***Case.** You read a sharp email. Eye-door contact, then a **tight chest** feeling and the urge to fire back.*

***Task (5–7 lines):***

- *Map **door** → **phassa** → **vedanā** (name tone once).*

- *Run **Door–Feeling–Lean** in **3–5 s**; **don't send**; type a draft; walk.*

- *State the **non-event** (no upādāna/bhava) and which **Path snap-ins** you used (effort/mindfulness/speech).*

- *Close with **what didn't happen next**.*
  *(Teacher key: present arc + C2 held + quick protocol + conduct guardrail.)*

***G. Micro-Log (1)***

- ***Door & tone: _____ • Latency (contact→tone, s): _____ • C2 outcome: ✔ no-taṇhā / ✖***

- ***Lean noted:** reach / resist / drift • **After-taste forecast (10-min): _____***

- ***One line:** "What **didn't** happen next?" _____*
  *(Use after each drill; it rewires "births" by data.)*

***H. Quick Quiz (5 MCQs)***

1. *The **best single cue** that a drill worked is:*
   *a) bliss appeared  b) posture perfect  c) **downstream didn't ignite after feeling**  d) long analysis.*

2. *A common **first tone** at sense doors is:*

   *a) pleasant  b) unpleasant  c) **neutral**  d) mixed.*

3. *The **illegal arrow** you must never draw is:*

   *a) vedanā→taṇhā  b) **phassa→taṇhā**  c) nāma-rūpa→saḷāyatana  d) bhava→jāti.*

4. ***GDE** stands for:*

   *a) grasp/deny/explain  b) **gratification/danger/escape**  c) goal/duty/effort  d) ground/dharma/equanimity.*

5. ***Equanimity** at the hinge functions to:*

   *a) amplify pleasant  b) suppress awareness  c) **prevent taṇhā attaching to vedanā**  d) end contact.*

***I. Reflection Ticket (1-min)***

*“Name one **everyday trigger** (tea/praise/walk/email) and the **one move** that kept it clean at **C2**. What’s one **guardrail** you’ll use next time (e.g., delay send / time-box / look away)?”*

***6) Takeaway Box — Practice daily—freedom in action.***

- *Keep **vedanā** honest and small; most doors start **neutral**—catch it early.*

- ***Run micro-loops*** *(3–5 s): Door → Feeling → Lean; repeat often.*
- ***Receive results; restrain causes****—know 3–7; edit 8–10 at* ***C2****.*
- *Use* ***GDE*** *when the tone is strong; pick* ***equanimity*** *to protect the seam.*
- *Verify wins by the* ***non-event****: the chain* ***did not*** *light after feeling.*

*(Instructor note: If scores dip, remediate with Plate 7.7 + Door–Feeling–Lean protocol and the illegal-arrow checklist.)*

***Chapter. 8 — Troubleshooting & Common Misconceptions***

***1) Orientation — addressing blocks, correcting views (simile: clearing fog)***

*This chapter is a* ***fog-clearer****: we sweep away wrong views and sloppy habits that obscure the* ***present-arc seam*** *(saḷāyatana → phassa → vedanā → … → no-taṇhā), and we reinstall the simple posture* ***"receive results; restrain causes."*** *The wheel grammar itself flags the two classic mistakes:* ***trying to control results (vipāka, 3–7, 11–12)*** *and* ***ignoring the doing/defilement line (8–10)*** *where freedom is actually won.*

***What DO is not*** *(three persistent fogs):*

- ***Not fatalism*** *(conditions can be altered);* ***not creationism*** *(no external maker);* ***not mere chronology*** *(the wheel holds past/present/future functions together so you know where to work).*

- ***Not a past-life scavenger hunt****: "Do not watch past paṭisandhi-viññāṇa—it's done." Work* ***q2→q3*** *now.*

- ***Not license to redraw causality****: never skip* ***vedanā****;* ***phassa → taṇhā*** *is an* ***illegal arrow****.*

***Where wrong view breeds & how to cure it.*** *Selfing starts at* ***contact****—"I see, I hear…"—so guard the doors, meet* ***phassa*** *early, and name* ***vedanā*** *without story. Common emotional blocks (****lust/ill will, vibhava-panic****) are treated as DO events: apply the* ***appropriate antidote*** *(e.g., asubha for lust, mettā for ill will) and return to* ***C2****. For the "erase-it-all" impulse (****vibhava-taṇhā****), stay with unpleasant* ***vedanā*** *precisely; show its* ***anicca/dukkha/anattā*** *and the urge loses its rationale.*

***One-breath reset when fog returns:***

*"Locate the wedge I'm in (result vs. cause),* ***feel vedanā cleanly****, hold the* ***C2*** *cut; confirm by what* ***doesn't*** *happen next (no upādāna/bhava)."*

***2) Diagram Hook — Plate 7.8 "Troubleshooting Overlay" (misconception markers)***

***Purpose.*** *A single* ***corrective overlay*** *that shows where misunderstandings creep in and how to route them back to practice—without cluttering the hub or stacking overlays.*

***A) Base (unchanged house grammar)***

- *Full wheel;* ***12 labels outside****;* ***hub clean****;* ***one overlay only****. Keep* ***C2 (vedanā→taṇhā)*** *bold; periods and vaṭṭa styling per spec.*

***B) Misconception markers (small red X callouts on the outer rim, never in the hub)***

1. ***"Control the result" at 3–7*** *→ X label: "Receive vipāka; don't meddle." Coach arrow back to* ***C2****.*
2. ***"Skip vedanā"*** *(illegal* ***phassa→taṇhā*** *jump) → X at the 6→8 span; caption: "Must pass through 7."*
3. ***"It's fate / a creator did it"*** *→ X-banner in legend: "Not fatalism, not creationism."*
4. ***"Past-link chasing"*** *→ X near* ***q1****: "Don't watch paṭisandhi; work* ***q2→q3*** *now."*

5. ***"Overlay soup"*** *→ X in the margin: "Never stack overlays; keep hub clean." (QA audit reminder.)*

***C) Green fix-it chips (outer rim, paired to each X)***

- ***Door → Tone → Space (C2)*** *with the* ***present-arc sentence*** *printed once on the rim.*
- ***Two-roots reminder*** *(avijjā/taṇhā) in the legend; point students to* ***where*** *abandonment happens.*
- ***Antidote lane*** *(tiny icons): 🖤 asubha for lust, 💗 mettā for ill will—then* ***back to vedanā****.*

***D) Function prompts (tiny text under arrows; optional on print)***

- *"****Contact → Feeling: feels the blow****"; "****Feeling → Craving: lusts after the pleasant****"—keeps learners close to function and blocks fantasy arrows.*

***E) Caption on plate***

*"****Clear the fog:*** *don't fight results or skip vedanā. Guard the doors,* ***name feeling****, and hold the* ***C2*** *cut; verify by what* ***doesn't*** *happen next."*

***Teacher prompt (footer).*** *"Pick one red X your group often falls into. In pairs, point the* ***green chip*** *that fixes it and rehearse the* ***one-breath reset*** *aloud."*

### *3) Doctrinal Core — misconceptions & their remedies (diagram-led)*

***House reminder (Plate 7.8):*** *one overlay only; labels outside; hub clean; keep* ***C2 (vedanā→taṇhā)*** *bold; periods and vaṭṭa per spec. Use the rim sentence to steer attention: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*

#### *A. "Vedanā is me/my feeling" (sakkāya-diṭṭhi at Link 7)*

- ***What goes wrong.*** *One of the twenty identity-views is precisely* ***feeling as self*** *(vedanā-attā). When aggregates arise and are not known, self-view proliferates.*

- ***Canonical anchors (as given in our sources).*** *SN 22.59 (Anattalakkhaṇa) — "feeling is non-self." Our source set repeatedly ties dispelling diṭṭhi to seeing aggregates as conditioned and not-self.*

- ***Remedy on the diagram.*** *Keep attention on* ***q2 present effect*** *(door→contact→feeling) and refuse to reify. Use* ***element language*** *at the body (e.g., "pressure/heat/motion") and observe fading; this* ***cuts at C2****.*

***B. "Jumping from phassa → taṇhā" (skipping Link 7)***

- ***What goes wrong.*** *Learners often draw* ***phassa→taṇhā*** *directly, erasing* ***vedanā****.*

- ***Remedy on the diagram.*** *Enforce the* ***illegal-arrow rule*** *and reinsert* ***vedanā*** *with its* ***function whisper*** *("feeling experiences the tone"), then show* ***C2*** *as the practice cut.*

***C. "Trying to control results" (editing 3–7 instead of 8–10)***

- ***What goes wrong.*** *Students try to "fix"* ***present effects (3–7)*** *rather than* ***withholding fuel in present causes (8–10)****.*

- ***Remedy on the diagram.*** *Teach the four-period overlay constantly:* ***know*** ② *(door→phassa→vedanā)* ***and edit*** ③ *(taṇhā→upādāna→bhava). "You can't pick the entire cast, but you can work the door policy."*

***D. "Maker/first-cause" views (creationism, fatalism)***

- ***What goes wrong.*** *Fixating on a creator or on "no cause/no result" views (****niyata micchā-diṭṭhi****) derails practice.*

- ***Remedy on the diagram.*** *Keep the* ***prevention margin****: "no maker / no experiencer / no first beginning." Then steer students back to* ***this contact-to-feeling seam*** *where conditionality is trainable.*

***E. "Past-link chasing" (q1 fascination) vs practice now***

- ***What goes wrong.*** *Chasing* ***paṭisandhi*** *or a first moment pulls attention away from the living seam.*

- ***Remedy on the diagram.*** *Emphasize* ***present-aspect practice****: know ② clearly → interrupt ③ before it gears; prevent C3. Use the* ***time-period rings*** *to keep work* ***q2→q3****.*

***F. "Mindfulness = enough" (yoniso manasikāra vs paññā)***

- ***What goes wrong.*** *Taking bare noting as sufficient;* ***wise attention must pair with knowing vanishing*** *to cut kilesa.*

- ***Remedy on the diagram.*** *Keep the* ***vedanā node*** *as the live edge; coach* ***seeing dissolution*** *of the tone so* ***taṇhā doesn't organize****.*

***4) Practice Section — Misconception drills & "corrected-view" log***

*Use Plate **7.8 Troubleshooting Overlay**. Place **small red X** callouts at the error-zones and **green fix-chips** that route attention back to **vedanā@C2**. (Teacher runs one red-X at a time.)*

***Drill M-1 — "Vedanā ≠ self" (identity-view fix)***

***Target fog.*** *"My feeling = me."*

***Steps (60–90 s, repeat):***

1. *Choose a body-door contact; **label in elements** only (pressure/heat/motion).*

2. *Watch the **tone fade**; silently mark "**no-taṇhā**."*

3. *Seal with the non-self cue: "This is not mine, not I am, not my self." (SN 22.59 anchor, per source list.)*

   ***Pass sign.*** *The "I-am in pain/pleasure" phrasing doesn't appear in the recap.*

***Drill M-2 — "No skip" arrow drill (phassa must pass through vedanā)***

***Target fog.*** *Drawing **phassa→taṇhā**.*

***Steps (2–3 min):***

1. *On the plate, erase the illegal arrow;* ***restore Link 7*** *and bold* ***C2****.*

2. *Have learners whisper functions while pointing: "****contact touches; feeling experiences****."*

3. *End with one live moment (ear-door ping): door→phassa→****vedanā*** *(name tone) → confirm* ***no-taṇhā****.*

***Drill M-3 — "Receive results; restrain causes" (q2 vs q3)***

***Target fog.*** *Trying to fix* ***results****.*

***Steps (30–45 s, many reps):***

1. *Name* ***which ring*** *you are in: "q2 present effect."*

2. ***Know*** *door→phassa→vedanā* ***exactly****.*

3. *Use a guardrail to* ***delay Link-8*** *(e.g., wait one minute before replying).*

4. *Say the class mantra: "****Know*** *②****, abandon*** *③****, prevent C3****."*

***Drill M-4 — "No maker / no first beginning" (view hygiene)***

***Target fog.*** *Creationism/fatalism narratives.*

***Steps (2 min reflection):***

1. *Read the prevention margin:* ***"no maker / no experiencer / no first beginning."***

2. *Immediately re-locate practice to* ***this contact-to-feeling seam*** *(present aspect).*

3. *One breath seeing: "conditions only;* ***cut at C2****."*

***Drill M-5 — "Contact is where selfing starts" (door-guarding + wise attention)***

***Target fog.*** *"I see / I hear …" at the instant of* ***phassa****.*

***Steps (60–90 s):***

1. *Catch* ***phassa*** *and state it impersonally: "ear–sound–knowing met."*

2. *Apply* ***yoniso manasikāra*** *(wise attention) then* ***paññā*** *by watching vanishing; don't stop at bare noting.*

3. *Name the tone; hold **C2** until the urge fails to gel.*

***"Corrected-View" micro-log (use after any drill; 10–20 sec each)***

- ***Fog label (A–F): _____***
- ***Link(s) touched:** phassa / vedanā / C2 / taṇhā …*
- ***Diagram fix used:** element-labels / function whisper / q2→q3 mantra / prevention margin / wise attention*
- ***Evidence:** non-event (no upādāna/bhava) **or** phrasing shift ("pressure" replaced "my pain")*
- ***Anchor noted:** SN 22.59 / SN 12.2 / MN 2 (as per source list)*

***Teacher QA hook.** If logs still show self-phrasing or illegal arrows, re-run **M-1** and **M-2** with the plate's **red-X** and **green fix-chip**, then re-audit the drawing using the **illegal-arrows** and **node-function** checklist.*

***One-line takeaway for this section:** Clear the fog by guarding the doors, **naming the tone**, and holding **C2**; verify by what **doesn't** happen next.*

***5) Assessment Pack — Ch. 8 "Troubleshooting & Common Misconceptions" (Plate 7.8)***

*Use Plate **7.8 Troubleshooting Overlay**. House grammar: **one overlay only**, **labels outside**, **hub clean**, **anuloma = solid / paṭiloma = dashed**, **C2 (vedanā→taṇhā)** remains the bold hinge. Results (3–7, 11–12) = receive; Causes (8–10) = restrain.*

***A. True / False (10)***

1. *You should **never** draw an arrow **phassa→taṇhā**; vedanā may not be skipped. — **T**.*

2. *"Troubleshooting" mostly means **controlling results (3–7)** until they behave. — **F** (receive results; restrain causes in 8–10).*

3. *The live cut in this tradition is **vedanā→taṇhā (C2)**. — **T**.*

4. *DO is **fatalism**: what will happen will happen. — **F** (not fatalism / not creationism).*

5. *Many initial eye/ear contacts are **neutral**; learn to catch that tone. — **T**.*

6. *"Feeling is self" is one of the twenty identity-views. — **T**.*

7. *Solid arrows = **anuloma**; dashed = **paṭiloma**. — **T**.*

8. *The wheel's styling **highlights** the 7→8 hinge to prevent classic errors. — **T**.*

9. *"Guard the doors → name the taste → watch the urge" summarizes where to work. — **T**.*

10. *Present-period work = **observe 3–7, restrain 8–10**, especially at C2. — **T**.*

***B. Fill-in-the-Blank (10)***

1. ***C2** connects **vedanā** → _____. → **taṇhā**.*

2. *"Receive _____; restrain causes." → **results**.*

3. *Initial contact at eye/ear is often _____ tone. → **neutral**.*

4. *Never skip Link ____ when diagnosing craving. → **7 (vedanā)**.*

5. *__Not _____ / Not _____ are the view-guards for DO. → fatalism / creationism.__*

6. *Identity-view can take __feeling__ as _____. → __self__.*

7. *Dashed counter-flow arrows depict _____. → __cessation / paṭiloma__.*

8. *Vipāka wedges (3–7, 11–12) are styled _____ to cue "receive." → __calm/neutral__.*

9. *Kilesa/kamma fuel line = Links __8–10__; instruction = _____. → __restrain__.*

10. *Practical rim cue: saḷāyatana → phassa → _____ → (space) → no-taṇhā. → __vedanā__.*

***C. Matching (12)***

*Match A–L to 1–12.*

*A. __C2 (7→8) → 2. Live hinge / cut-point__.*

*B. __Vipāka (3–7) → 5. Receive steadily; don't meddle__.*

*C. __Kilesa/Kamma (8–10) → 6. Fuel line to restrain__.*

*D. __Illegal skip → 8. phassa→taṇhā (forbidden)__.*

*E.* ***Neutral-first → 10. Common start at physical doors****.*

*F.* ***"Feeling is self" → 11. One of the 20 identity-views****.*

*G.* ***Arrows (solid/dashed) → 9. Arising vs cessation coding****.*

*H.* ***Not fatalism / creationism → 4. View hygiene****.*

*I.* ***Door-guarding → 1. Meet contact early & small****.*

*J.* ***Urge watching (8) → 12. See reach/resist/numb as urge****.*

*K.* ***Design spec → 7. Hub clean; labels outside; hinge accented****.*

*L.* ***Four layers / three periods → 3. Shows where to receive vs restrain****.*

***D. Label-the-Diagram (Troubleshooting)***

*On* ***Plate 7.8****:*

1. *Keep* ***12 labels outside*** *and* ***hub clean****; retain solid/dashed coding.*

2. *Bold* ***C2*** *and mark a small* ***red X*** *at the* ***phassa→taṇhā*** *skip with a caption "Must pass through 7."*

3. *Add margin callouts for* ***"receive results (3–7)"*** *and* ***"restrain causes (8–10)"****.*

4. *Print the **present-arc sentence** once on the rim.*

   ***Pass ≥80%** if house grammar is intact and the illegal skip is clearly flagged.*

***E. Short Answer (3) — 3–5 sentences each (0–4 rubric)***

1. ***"Vedanā ≠ self."** Explain how you keep identity-view out of Link 7 in a live moment. (Look for element-language, fading, and "not-mine" pivot.)*

2. ***"Receive vs restrain."** Describe a time you stopped trying to manage a result (3–7) and instead worked the fuel line (8–10).*

3. ***"View hygiene."** State the two "NOTs" for DO and how they return you to the seam.*

***Rubric per item:** 0=off; 1=terms only; 2=ties to **C2**; 3=adds a diagram cue (arrows/periods); 4=concrete micro-episode + non-event verification.*

***F. Scenario Case (1) — "Pleasant Hook"***

*You receive praise; a warm swell appears and the mind starts to lean.*

***Task (5–7 lines):***

- *Map **door** → **phassa** → **vedanā** (tone once).*
- *Identify the **illegal temptation** (skipping 7) and correct it.*
- *Hold **C2**; confirm **non-event** downstream (no upādāna/bhava).*
- *Close with one view-guard: "not fatalism / not creationism → trainable seam."*

***G. Micro-Log (1)***

- ***Fog fixed (pick one):** skip-7 / control-results / vedanā-as-self / view-error*
- ***Links touched:** phassa / vedanā / C2 / taṇhā …*
- ***Evidence: non-event** (no upādāna/bhava) or phrasing shift (element-language replaced "my…").*

## *H. Quick Quiz (5 MCQs)*

1. *The **single best** diagnostic for a correct cut is:*

   *a) bliss rose  b) posture perfect  c) **downstream didn't ignite after feeling**  d) long analysis.*

2. *If you notice yourself trying to **manage pain** at Link 7, proper move is to:*

   *a) fix it  b) **receive it; work 8–10**  c) narrate it  d) avoid the door.*

3. *A **neutral-first** strategy helps because:*

   *a) it makes tone pleasant  b) **many initial contacts are neutral**  c) it erases contact  d) it proves self.*

4. *Which is a **view-hygiene** pair for DO?*

   *a) determinism/nihilism  b) **not fatalism / not creationism**  c) realism/idealism  d) nominalism.*

5. *"Never draw this arrow":*

   *a) vedanā→taṇhā  b) nāma-rūpa→saḷāyatana  c) **phassa→taṇhā**  d) bhava→jāti.*

***I. Reflection Ticket (1-min)***

*"Name **one fog** you caught today and the **diagram fix** you used (e.g., element-language, period overlay, illegal-arrow check). What **didn't** happen next?"*

***6) Takeaway Box — Clear misconceptions—reinforce truth.***

- ***Keep the seam intact.*** *Never skip **vedanā**; train **C2** until craving fails to launch.*
- ***Right job, right place. Receive*** *results (3–7); **restrain** causes (8–10). That's how the wheel stops.*
- ***View hygiene.*** *DO is **not fatalism** and **not creationism**; return to the **trainable seam** each time.*
- ***Design protects practice.*** *Hub clean, labels outside, arrows coded; hinge 7→8 accented so your hand knows where to cut.*
- ***Verify by absence.*** *After feeling, note **what didn't happen next** (no upādāna/bhava). That is troubleshooting done right.*

## *Chapter. 9: Comprehensive Synthesis & Glossary*

### *1) Orientation — "Everything on one wheel, everything in reach"*

*This closing chapter pulls every thread together—time-bands, truths-ring, vaṭṭa fills, the three short connections (C1–C3), forward (anuloma) and reverse (paṭiloma) flows—into one readable, teachable Wheel. Our house canon fixes: all labels outside the rim; thin outer arcs for the Four Periods; an inner ring for the Two Truths; dashed chords for C1/C2/C3; and wedge-fills reserved for vaṭṭa only (never stacked with bands).*

- ***Four Periods:*** *① Past Cause (1–2); ② Present Effect (3–7); ③ Present Cause (8–10); ④ Future Effect (11–12).*

- ***Three Connections:*** *C1 saṅkhāra→viññāṇa, C2 vedanā→taṇhā, C3 bhava→jāti; C2 is the live hinge where ② flips to ③.*

- ***Truths Ring (inner):*** *②+④ = Dukkha-sacca (effects to be known/completed); ①+③ = Samudaya-sacca (causes to be abandoned).*

*Pedagogically, we start where practice lives:* ***saḷāyatana*** *→* ***phassa*** *→* ***vedanā*** *along the ② rim, then guard C2 so vedanā does not feed taṇhā. ("Feeling is fruit; meet it fully and softly; the bridge to craving won't form.") The*

*present-arc sentence you've used throughout—saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā—is precisely what our C2 overlays and illegal-skip checks enforce.*

***Canonical anchors** lock the synthesis to the Buddha's wording:*

- *"Avijjāpaccayā saṅkhārā … vedanāpaccayā taṇhā" (SN 12.1–12.2) underwrite the rim sequence and the C2 hinge.*

- *The chapter keeps Dukkha/Origin duties visible (SN 56.11; Visuddhimagga XVII usage in our canon) so learners "know ②, abandon ③" without overlay stacking errors.*

*Finally, the **Glossary** that closes the volume is a practice tool, not just definitions—each headword (e.g., vedanā, taṇhā, vaṭṭa, vivaṭṭa, paṭiloma) points to the live plate(s), the period/vaṭṭa membership, and a Pāli anchor where our sources supply it. (Examples and anchors are already scaffolded in the Cycle-Diagram primer.)*

***Take-home:** Know effects (3–7, 11–12), abandon causes (8–10), and keep the **C2 cut** visible in every context. That is the series' one-wheel mastery.*

***2) Diagram Hook — Plate 7.9 "Synthesis Overlay" (all overlays active, disciplined)***

***What to show at a glance (A4 landscape):***

- ***Base wheel:*** *twelve labels outside, hub clean, clockwise order. Thin outer arcs mark ①–④. Inner ring shows Truths halves (②+④ Dukkha; ①+③ Samudaya).*

- ***Connections:*** *dashed chords for* ***C1****,* ***C2*** *(boldest),* ***C3****; legend in the left gutter. Keep chords off labels.*

- ***Vaṭṭa view (separate toggle layer in this plate set):*** *wedge fills for kilesa/kamma/vipāka appear as a switchable overlay—not stacked with time/truths. (Teacher note on 8–10 escalation and kilesa/kamma/vipāka contrast.)*

- ***Present-arc sentence:*** *trace* ***saḷāyatana*** *→* ***phassa*** *→* ***vedanā****, highlight the* ***C2 hinge*** *(7→8) and display the "illegal-skip overlay" that blocks 6→8 drawings.*

- ***Reverse (paṭiloma) cues:*** *faint CCW chevrons 12→…→8 with the caption "Back-trace endings to the first live cut (usually C2)."*

***Geometry tolerances (Mogok clock):*** *updated minute placements for quick checking (e.g., Vedanā ≈ 5:55, Taṇhā ≈ 6:30; Bhava ≈ 8:45; Jāti ≈ 9:30; Jarā-maraṇa ≈ 11:25); all labels outside; hub stays clean.*

***Legend (plate corner):***

- *"One overlay at a time (teaching); this synthesis view is a **reader's composite**."*

- *"Do not stack time/truths with vaṭṭa in class slides."*

***Hook line beneath the plate:***

> *"Comprehensive view—master the wheel: **know** effects (②, ④), **abandon** causes (③), **cut** at C2; trace endings back by paṭiloma."*

***EBT ribbon (margin, tiny type):***

*"Avijjāpaccayā saṅkhārā … vedanāpaccayā taṇhā" (SN 12.1–12.2) — anchors for rim sequence and C2.*

*This hook primes the reader for the chapter's **Synthesis Review** and the **Comprehensive Glossary** that follows, while preserving the Mogok diagram canon that has guided all prior volumes.*

***3) Doctrinal Core — recap (rings, periods, connections, paṭiloma) & glossary expansion***

***A. One-page recap of the Wheel grammar***

- ***Four Periods (outer time-band).*** ① ***Past Cause*** *(1–2)* → ② ***Present Effect*** *(3–7)* → ③ ***Present Cause*** *(8–10)* → ④ ***Future Effect*** *(11–12).*

- ***Truths Ring (inner duty-band).*** ②+④ = ***Dukkha-sacca*** *(effects to be known/received);* ①+③ = ***Samudaya-sacca*** *(causes to be abandoned). Keep "**know** ②, **abandon** ③" visible.*

- ***Three Connections (short chords). C1*** *saṅkhāra→viññāṇa;* ***C2*** *vedanā→taṇhā (the **live hinge**);* ***C3*** *bhava→jāti. C2 is where ② can flip into ③—and where we **cut**.*

- ***Vaṭṭa overlay (switchable). Kilesa / Kamma / Vipāka*** *wedges are a separate fill layer (don't stack with time/truths in teaching slides).*

- ***Present-arc sentence on the rim (practice prompt).*** *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā; also keep the **illegal-skip block** that forbids drawing **phassa→taṇhā**.*

- ***Paṭiloma (reverse check).*** *Faint chevrons **12→…→8** remind: back-trace any "ending" to the **first live cut (usually C2)** to verify **what didn't happen next**.*

***B. Glossary expansion — model entries (format to repeat for all headwords)***

*Each entry gives:* ***Function on the Wheel*** *→* ***Period/Truths*** *→* ***Connections, if any*** *→* ***Practice note*** *→* ***EBT line (when provided in uploads).***

- ***Vedanā (feeling).*** *Result at Link 7 →* ***Present Effect / Dukkha-sacca*** *→ feeds* ***C2*** *to taṇhā if unguarded → Know tone early; hold the seam.* ***EBT: "vedanā paccayā taṇhā****."*

- ***Taṇhā (craving).*** *Cause at Link 8 →* ***Present Cause / Samudaya-sacca*** *→* ***C2*** *from vedanā → Let C2 fail to connect; confirm non-event downstream.* ***EBT:*** *"…****vedanāpaccayā taṇhā****…".*

- ***Upādāna (clinging).*** *Link 9 →* ***Present Cause*** *→ downstream check after a C2 cut → If taṇhā didn't light, upādāna doesn't gel.*

- ***Bhava (becoming).*** *Link 10 →* ***Present Cause*** *→ bridges to* ***C3*** *→ No taṇhā → no upādāna → no* ***kamma-bhava****.*

- ***Jāti (birth).*** *Link 11 →* ***Future Effect / Dukkha-sacca*** *→ result of fuel carried through* ***C3*** *→ If C2 was cut, C3 has nothing to deliver.*

- ***Jarā-maraṇa (aging-death).*** *Link 12 →* ***Future Effect*** *→ Review by paṭiloma to the first live cut.*

- ***C1 / C2 / C3 (connections). C1*** *past-cause bridge,* ***C2*** *present hinge,* ***C3*** *consequence bridge → keep* ***C2*** *bold in every plate.*

- ***Vaṭṭa / Vivaṭṭa. Vaṭṭa*** *= spin by* ***Kilesa–Kamma–Vipāka****;* ***Vivaṭṭa*** *= the counter-flow signaled by* ***paṭiloma*** *and non-ignition at* ***C2****. (Teach via the separate vaṭṭa overlay + reverse chevrons.)*

- ***Present-arc practice.*** *The one-line job on the rim; memorize and use as your real-time prompt.*

- ***Truths duties (SN 56.11). Know*** *effects (②, ④);* ***abandon*** *causes (③);* ***realize*** *cessation (at the seam);* ***develop*** *the path (keep C2 from connecting). (Kept visible by the inner ring.)*

*Extend this format to all remaining headwords (aggregates, indriya/bojjhaṅga, nibbidā/virāga, etc.), always pointing back to the* ***relevant plate(s)*** *and the* ***rim sentence*** *for use-in-the-moment.*

### *4) Practice Section — Synthesis review & overall-insights log*

### *A. 3-Pass Synthesis Review (10–15 minutes total)*

***Pass 1 — Structure (2–3 min).***

*Draw the wheel from memory: place the **Four Periods**, the **Truths ring**, and label **C1/C2/C3** (bold **C2**). Check against Plate 7.9.*

***Pass 2 — Function (4–5 min).***

*Recite once **anuloma** (forward order), then do the **paṭiloma** check from any "ending" you faced today (**12→…→8**), stopping at the **first live cut**. Say the **rim sentence** once.*

***Pass 3 — Application (4–7 min).***

*Pick one real episode (tea/praise/email/walk). Map **saḷāyatana** → **phassa** → **vedanā**, then state **what didn't happen next** if the cut held (no **upādāna/bhava**); if it slipped, name **where** and **how** you'll re-place the Path at **C2**.*

***Synthesis scorecard (quick self-check).***

- *Periods & Truths correct? ✔ / ✖ • C-chords placed with **C2 bold**? ✔ / ✖ • Illegal **phassa→taṇhā** absent? ✔ / ✖ • Reverse check used on an "ending"? ✔ / ✖.*

***B. Overall-Insights Log (end of day; 3–6 lines total)***

- ***Episode (door + tone): _____***

- ***Cut result: no-taṇhā ✔ / ✖*** *→ downstream* ***no upādāna / no bhava*** *(tick).*

- ***Period/Truths noted:*** *② Dukkha (received) □ / ③ Samudaya (abandoned) □.*

- ***Plate used:*** *7.1 Path / 7.2 Ñāṇa / 7.7 Everyday / 7.8 Troubleshoot / 7.9 Synthesis.*

- ***One phrase I'll remember:*** *"Receive results; restrain causes" / "Back-trace to C2" / rim sentence.*

***Goal of the review:*** *end the volume able to* ***read any moment on the wheel****,* ***place the Path at C2*** *without hesitation, and* ***verify by absence****—the chain didn't light after feeling.*

***5) Assessment Pack —***

***A. True / False (8) — mark T or F; bold = key***

1. *The Four Periods run Past Cause → Present Effect → Present Cause → Future Effect.* ***T****.*

2. *C2 is the vedanā→taṇhā hand-off and is the primary cut for practice.* ***T****.*

3. *It is acceptable to draw phassa→taṇhā (skipping vedanā) if time is short.* ***F****.*

4. *Vaṭṭa (kilesa/kamma/vipāka) is shown as a separate overlay; do not stack it with time/truths.* ***T****.*

5. *Present Effect includes viññāṇa through vedanā.* ***T****.*

6. *C3 is bhava→jāti (③→④ bridge).* ***T****.*

7. *The exit path is shown from vedanā at ~6 o'clock.* ***T****.*

8. *The present-arc sentence ends "→ (mindful gap) → no-taṇhā."* ***T****.*

***B. Fill-in-the-Blank (8) — bold = key***

1. ***C2*** *is the hinge where vedanā can roll into taṇhā if unguarded.*

2. ***Present Effect*** *is Links 3–7 on the wheel.*

3. *The illegal skip overlay blocks **phassa** → **taṇhā**.*

4. ***Kilesa-vaṭṭa** includes avijjā, taṇhā, upādāna.*

5. ***C3** names the bridge from bhava to jāti.*

6. *The Four Period tags (①–④) sit **outside** the arcs; labels stay **outside** the rim. **outside / outside**.*

7. *The exit is drawn as a **downward** curved arrow (liberation path).*

8. *The rim practice line: **saḷāyatana** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā**.*

***C. Matching (10) — match left (1–10) to right (A–J); bold = key***

*Left*

1. *C1 →*

2. *C2 →*

3. *C3 →*

4. *② Present Effect →*

5. *③ Present Cause →*

6. *Kilesa-vaṭṭa →*

7. *Kamma-vaṭṭa →*

8. *Vipāka-vaṭṭa →*

9. *Reverse tracing →*

10. *Exit location →*

*Right*

*A. saṅkhāra↔viññāṇa*

*B. vedanā↔taṇhā (primary cut)*

*C. bhava↔jāti*

*D. Links 3–7*

*E. Links 8–10*

*F. avijjā, taṇhā, upādāna*

*G. saṅkhāra, bhava*

*H. viññāṇa…vedanā; jāti, jarāmaraṇa*

*I. 12→…→8 (first live cut)*

*J. vedanā (~6 o'clock)*

***Key:** 1-A, **2-B**, **3-C**, **4-D**, **5-E**, **6-F**, **7-G**, **8-H**, **9-I**, **10-J**.*

***D. Label-the-Diagram (Synthesis)***

*On Plate 7.9, add: (i) tiny ①–④ outside arcs; (ii) dashed C1/C2/C3 with left-gutter legend; (iii) exit arrow from vedanā; (iv) keep vaṭṭa fills **off** (separate overlay). Pass = ≥80% elements correct.*

***E. Short Answer (2) — 3–5 sentences each; rubric 0–4 (clarity, plate-language, correctness)***

1. *Explain why C2 is the "live hinge" and how you verify a successful cut in practice. (Anchor your answer with the rim sentence.)*

2. *Show how the Two Truths ring clarifies "receive vs restrain" across ② and ③ without stacking overlays.*

### *F. Scenario Case (1)*

***"Email ping + praise."*** *Map door→phassa→vedanā; identify if C2 connected. If yes, name which taṇhā flavor (kāma/bhava/vibhava) and one corrective move; if no, list two downstream non-events you observed (no upādāna / no bhava). Score 0–4 (mapping, diagnosis, remedy, verification).*

### *G. Micro-Log (1)*

*Complete once today:*

- ***Episode (door + tone):*** ____ → ____
- ***C2 cut held?*** *Y / N →* ***Downstream:*** *no upādāna □ / no bhava □*
- ***Plate used:*** *7.1 / 7.7 / 7.9*
- ***One phrase:*** *"back-trace to C2" / "receive, don't add."*

***H. Quick Quiz (5 MCQs) — bold = key***

1. *Which segment hosts taṇhā? a) ② b) ③ c) ④ d) ①.*

2. *The illegal overlay to prevent in student copies is: a) Exit arrow b)* ***phassa→taṇhā*** *c) C2 legend d) Period tags.*

3. *Where is the exit drawn? a) Avijjā b)* ***Vedanā (~6 o'clock)*** *c) Bhava d) Jāti.*

4. *Vipāka-vaṭṭa includes: a) saṅkhāra, bhava b)* ***viññāṇa…vedanā; jāti, jarāmaraṇa*** *c) avijjā, taṇhā, upādāna d) none.*

5. *Reverse tracing teaches you to: a) Memorize Pāli b)* ***find the first live cut (often C2)*** *c) color wedges d) count modes.*

***I. Reflection Ticket (1-minute)***

*"In one sentence: where did you catch feeling before craving today?" (Use the rim sentence.)*

***6) Takeaway Box — "Synthesize all—master the wheel."***

- *Keep the **map clean**: time outside (①–④), truths inside, connections dashed; **don't stack** ring and vaṭṭa overlays.*

- ***Work the present arc:** saḷāyatana → phassa → vedanā → (mindful gap) → **no-taṇhā**.*

- *Verify by **absence**: if C2 doesn't light, **no upādāna**, **no bhava**, so C3 delivers nothing.*

- *Use **paṭiloma** to back-trace any ending (12) to the first hinge you could cut (often C2).*

- *Mastery = placing the Path at C2 on demand—**in the dark** if needed.*

***Finish line:** One wheel, one habit: guard vedanā; don't add fuel.*

***Glossary Update (Pāli → English; with cross-references)***

***Scope**: Comprehensive synthesis glossary for the whole series; entries show function on Mogok Wheel, key plate(s), and cross-refs. Pāli italicized on first use; diacritics retained; cross-refs in small caps.*

***A***

- ***anuloma** — forward/arising order of DO. **Use**: solid arrows on plates. **Plates**: 7.1–7.9. **See also**: **PAṬILOMA**, **PRESENT-ARC**.*

- ***anicca / dukkha / anattā** — impermanent / stressful / not-self; three marks applied during **tīraṇa-pariññā**. **Use**: investigation at **phassa→vedanā**. **Plates**: 7.2, 7.3.*

***B***

- ***bhava** — becoming (Link 10). **Place**: Present Cause (③); bridge to **jāti** via **C3**. **Plates**: 7.9. **See also**: **C3**, **UPĀDĀNA**.*

***C***

- ***C1 / C2 / C3*** *— short "connection" chords: C1* ***saṅkhāra→viññāṇa*** *(thin),* ***C2 vedanā→taṇhā*** *(bold,* ***primary cut****), C3* ***bhava→jāti*** *(medium).* ***Plates****: all overlays show C-weights; 7.1 focuses on* ***C2****.* ***See also****:* ***EXIT PATH****,* ***PRESENT-ARC****.*

***D***

- ***dukkha-sacca*** *— truth of suffering; effect segments ② and ④;* ***duty****: to be* ***understood****.* ***See also****:* ***SAMUDAYA-SACCA****,* ***MAGGA-SACCA****.*

***E***

- ***exit path*** *— downward, present-moment release arrow from* ***vedanā (~6 o'clock)****.* ***Use****: confirms non-arising (no-taṇhā).* ***Plates****: 7.1, 7.2, 7.3, 7.9.*

***G***

- ***gati*** *— momentum/trajectory carried by craving & clinging.* ***Use****: discussed in practice notes as "what would this become if fueled?"* ***See also****:* ***TAṆHĀ****,* ***UPĀDĀNA****.*

***J***

- ***jāti*** *— birth (Link 11).* ***Place****: Future Effect (④), delivered only if* ***C3*** *carries fuel.* ***See also****:* ***BHAVA****,* ***C3****.*

***K***

- ***kamma-vaṭṭa*** *— cycle of action (kamma) within the* ***vaṭṭa*** *frame; includes* ***saṅkhāra*** *and* ***bhava****.* ***See also****:* ***KILESA-VAṬṬA****,* ***VIPĀKA-VAṬṬA****.*

- ***kilesa-vaṭṭa*** *— cycle of defilements; includes* ***avijjā****,* ***taṇhā****,* ***upādāna****.* ***See also****:* ***VAṬṬA****.*

***M***

- ***magga-sacca*** *— truth of the path; Noble Eightfold Path as the* ***developed*** *stopper at* ***C2****.* ***Plates****: 7.1, 7.9.* ***See also****:* ***NOBLE EIGHTFOLD PATH****,* ***C2****.*

- ***micchā-diṭṭhi*** *— wrong view; falls at* ***diṭṭhi-visuddhi****.* ***See also****:* ***VISUDDHI****.*

***N***

- ***nibbidā*** *— disenchantment; reliable progress marker as craving weakens.* ***Plates****: 7.4.*

- ***nirodha*** *— cessation; verified practically when* ***C2*** *fails to connect (no* ***upādāna*** */* ***bhava****).* ***See also****:* ***PAṬILOMA****.*

- ***Noble Eightfold Path (ariya-aṭṭhaṅgika-magga)*** *— right view, intention, speech, action, livelihood, effort, mindfulness, concentration.* ***Use****: operational roles at the hinge (****C2****).* ***Plates****: 7.1.*

***P***

- ***paṭiloma*** *— reverse/cessation sequence (12→…→8); used to* ***back-trace any ending*** *to the first live cut (usually* ***C2****).* ***Plates****: 7.6, 7.8, 7.9.* ***See also****:* ***ANULOMA****.*

- ***pariññā (three)*** *—* ***ñāta*** *(knowing),* ***tīraṇa*** *(investigating),* ***pahāna*** *(abandoning).* ***Use****: staged on present-arc;* ***pahāna*** *performs the cut.* ***Plates****: 7.2.*

- ***present-arc*** *—* ***the live run saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā****.* ***Use****: practice prompt on the rim.* ***Plates****: all.*

***S***

- ***samudaya-sacca*** *— truth of origin (cause segments ① & ③);* ***duty****: to be* ***abandoned****.* ***See also****:* ***DUKKHA-SACCA****,* ***MAGGA-SACCA****.*

- ***saṅkhāra*** *— formations (Link 2); in* ***kamma-vaṭṭa****; bridges to* ***viññāṇa*** *by* ***C1****.* ***See also****:* ***C1****.*

- ***saḷāyatana*** *— sixfold base (Link 5); start of the present-arc sentence.*

***T***

- ***taṇhā*** *— craving (Link 8); first node of Present Cause (③); fed by* ***vedanā*** *unless* ***C2*** *is held.* ***See also****:* ***UPĀDĀNA****,* ***C2****.*

***U***

- ***upādāna*** *— clinging (Link 9); follows craving unless* ***C2*** *fails to connect.* ***See also****:* ***TAṆHĀ****,* ***BHAVA****.*

***V***

- ***vaṭṭa*** *— the "round":* ***kilesa-vaṭṭa*** */* ***kamma-vaṭṭa*** */* ***vipāka-vaṭṭa****.* ***Use****: separate overlay (do not stack with time/truths).* ***Plates****: 7.9 legend.*

- ***vedanā*** *— feeling (Link 7);* ***Present Effect (②)****; seam where practice sits; feeds* ***C2*** *unless held.* ***See also****:* ***C2****,* ***PRESENT-ARC****.*

- ***vipāka-vaṭṭa*** *— cycle of results:* ***viññāṇa … vedanā; jāti, jarāmaraṇa****.* ***See also****:* ***VAṬṬA****.*

- ***visuddhi*** *— purification; diagnostic arc from* ***sīla-visuddhi*** *to* ***ñāṇadassana-visuddhi*** *used in this volume as outcomes of correct work at* ***C2****.* ***See also****:* ***PARIÑÑĀ****,* ***NIBBIDĀ****.*

- ***viññāṇa*** *— consciousness (Link 3); receives from* ***C1****.*

***Cross-reference keys****:* ***C1/C2/C3*** *= connection chords; ②/③/④ = Four Period segments;* ***7.x*** *= plates;* ***Ch. x*** *= chapter anchors.*

***Index (Path / Ñāṇa / Progress / Legacy) — Draft for pagination***

***Formatting****: Alphabetical sections; sub-indices by theme. Use en-dashes for page ranges, commas for discrete hits. Replace xx after pagination locks.*

***Path (Noble Eightfold Path)***

- ***Right view (sammā-diṭṭhi)*** *— role at hinge; Ch. 1 pp. xx–xx; Fig. 7.1; Index cross:* ***C2****,* ***FOUR TRUTHS****.*

- ***Right intention (sammā-saṅkappa)*** *— non-grasping disposition; Ch. 1 pp. xx–xx; Fig. 7.1.*

- ***Right effort (sammā-vāyāma)*** *— prevent/maintain at the seam; Ch. 1 pp. xx–xx; Figs. 7.1, 7.3.*
- ***Right mindfulness (sammā-sati)*** *— tone-naming at vedanā; Ch. 1 pp. xx–xx; Figs. 7.1, 7.3.*
- ***Right concentration (sammā-samādhi)*** *— stabilizing* ***viññāṇa****; Ch. 1 pp. xx–xx; Fig. 7.1.*
- ***Right speech/action/livelihood*** *— conduct guardrails; Ch. 1 pp. xx–xx; Fig. 7.1.*

***Ñāṇa (three pariññā)***

- ***ñāta-pariññā*** *— know door→contact→feeling; Ch. 2 pp. xx–xx; Fig. 7.2.*
- ***tīraṇa-pariññā*** *— investigate marks; Ch. 2 pp. xx–xx; Figs. 7.2, 7.3.*
- ***pahāna-pariññā*** *— abandon at* ***C2****; Ch. 2 pp. xx–xx; Figs. 7.2, 7.9.*

***Progress***

- ***nibbidā*** *— marker band; Ch. 4 pp. xx–xx; Fig. 7.4.*
- ***visuddhi (seven)*** *— diagnostics; Ch. 2 pp. xx–xx; Tables 7.2, 7.5.*
- ***KPI (latency, C2-success, rebound)*** *— logs & trackers; Ch. 1–4 pp. xx–xx; Table 7.6.*

***Legacy (Mogok)***

- ***Mogok lineage*** *— devotional cues & remembrance; Ch. 5 pp. xx–xx; Fig. 7.5.*
- ***Centers & relics*** *— curated icons; Ch. 5 pp. xx–xx; Fig. 7.5.*

***Wheel Grammar***

- ***present-arc*** *— rim sentence; recurrent; Figs. all.*
- ***Four Periods*** *— ①–④ bands; Ch. 9 pp. xx–xx; Fig. 7.9.*

- ***Three Connections*** *— C1/C2/C3 weights; Ch. 9 pp. xx–xx; Fig. 7.9.*

- ***vaṭṭa overlays*** *— Kilesa/Kamma/Vipāka; Ch. 9 pp. xx–xx; Fig. 7.9.*

- ***paṭiloma*** *— reverse chevrons, back-trace; Ch. 6, 8, 9 pp. xx–xx; Figs. 7.6, 7.8, 7.9.*

***Bibliography — Update (additions for Vol. VII)***

***Note**: Canonical abbreviations: DN, MN, SN, AN, Dhp; give sutta titles on first mention.*

***Pāli Canon (primary anchors used in figures & captions)***

- ***SN 56.11 Dhammacakkappavattana** (Turning the Wheel of Dhamma) — Four Truths and their duties; used to drive Path-at-C2 and the inner truths ring.*

- ***MN 149 Mahāsaḷāyatanika** (The Great Discourse on the Sixfold Base) — door-first seeing that supports present-arc drills and no-skip practice (phassa→vedanā).*

- ***SN 12 (Nidāna-saṃyutta)** — dependent origination formulas (e.g., phassa paccayā vedanā; vedanā paccayā taṇhā), basis for C2 as primary cut.*

- ***Dhp 277** — "All formations are impermanent"; used as a disenchantment cue in progress plates.*

***Mogok legacy & reference texts (within project corpus)***

- ***U Hla Myint (tr.)*** *— Basic Paṭiccasamuppāda (translated selections). House doctrinal cross-checks; Path and present-arc cues.*

- ***U Than Daing*** *— The Doctrine of Paṭiccasamuppāda; The Four Noble Truths materials (incl. The Four Noble Truths – Path of Practice selections); analytical treatments used for captions and tasks.*

- ***Mogok Sayadaw*** *— Meditation on Mind and Feeling; collected talks (English translations); practice-forward materials supporting vedanā drills.*

- ***U Sway Tin / Ehipassiko (ed./tr.)*** *— Dhamma Talks by Mogok Sayadaw; How to Die with a Smile; The Mogok Sayadaw (biographical selections) — lineage context and practice phrasing incorporated in scripts.*

- ***Buddhaghosa*** *— Visuddhimagga (Path of Purification) — especially XX on* ***pariññā*** *and the gold-refining simile; used for visuddhi diagnostics.*

*(Full bibliographic sheet with publication details appears in the series master list; this update lists only the anchors newly emphasized in Vol. VII.)*

***Credits — Synthesis contributors & PDF authors (Vol. VII)***

- ***Series Compiler / Principal Author****: Bhikkhu Indasoma Siridantamahāpālaka (Sao Dhammsami) — integration of Mogok wheel pedagogy with present-arc practice.*

- ***Meditation Guides & Lineage****: Gratitude to Mogok lineage teachers and the Monlae Forest community for training in reading/turning the Cycle Diagram.*

- ***Translators / Authors (core PDFs used)****:*

    - ***U Hla Myint*** *— translations & editorial guidance on Dependent Origination expositions.*

    - ***U Than Daing*** *— analytical expositions on Paṭiccasamuppāda and the Four Noble Truths.*

    - ***U Sway Tin / Ehipassiko*** *— edited translations of Mogok talks and practice guidance.*

- ***Practitioner Reviewers****: Lay & monastic field testers who piloted micro-drills, logged KPIs, and pressure-tested "Path at C2" in daily-life conditions.*

- ***Figure & Production Team**: Visual Aid Program (house standards: one overlay per plate; labels outside; hub clean; C1/C2/C3 weights; senior-friendly spacing); Accessibility (ALT-text; high contrast); Color sheriff (palette consistency for period bands & vaṭṭa fills).*

***Plate Legend — Reprint (Vol. VII synthesis set)***

***Legend keys**: base = Full Wheel; periods = ①–④; connections = C1/C2/C3; currents = solid anuloma / dashed paṭiloma; exit = downward from vedanā (~6 o'clock). One overlay per plate.*

1. ***Fig. 7.1 Noble Path Overlay** — Path factors mapped to **C2**; exit from vedanā; caption "Path stops the wheel—apply at C2." (base + periods + connections; overlay: Path ring).*

2. ***Fig. 7.2 Pariññā Overlay** — three knowledge rings (**ñāta / tīraṇa / pahāna**) layered around the present-arc; **pahāna** breaks C2; gold-refining micro-panel.*

3. ***Fig. 7.3 Meditation Overlay** — 30-minute sit drill ribbon (①–⑥) on the wheel + retreat day sketch (side strip).*

4. ***Fig. 7.4 Progress Overlay** — marker bands for **nibbidā / visuddhi**; micro-metrics panel ("receive vs restrain").*

5. ***Fig. 7.5 Legacy Overlay*** *— neutral cultural icons placed* ***outside*** *the rim; practice-first captions (lineage context).*

6. ***Fig. 7.6 Beyond Overlay*** *— wheel fading into a Nibbāna symbol; reverse chevrons (paṭiloma) emphasized.*

7. ***Fig. 7.7 Everyday Overlay*** *— three real-life scenario arcs (e.g., email ping) with coach chips under icons.*

8. ***Fig. 7.8 Troubleshooting Overlay*** *— misconception markers (red X) on rim with paired green fix-chips; "no skip" reminder (phassa→vedanā).*

9. ***Fig. 7.9 Synthesis Overlay*** *— muted multi-layer recap (periods, truths ring, connections, vaṭṭa, paṭiloma), with* ***C2*** *bold and exit visible; legend consolidates iconography.*

***House Color Recap (for this legend)***

- ***FFD700 (gold)*** *— hub accent / truth labels (sparingly).*

- ***00BFFF (blue)*** *— exit path & C2 cut.*

- ***FF4500 (orange) — kilesa** wedges on vaṭṭa overlay.*

***Integration Note (series-wide)***

*This volume brings the series total to ~2,500 pages. Visuals/assessments comprise 25–30% of content to keep synthesis practice-forward. Retain uniform figure hygiene and the **present-arc sentence** on the rim for all teaching plates:*

***saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā**.*

**Fig. 7.1** Noble Path Overlay — Eightfold Path factors mapped to C2 (vedanā→taṇhā); exit arrow marked … p. Xx

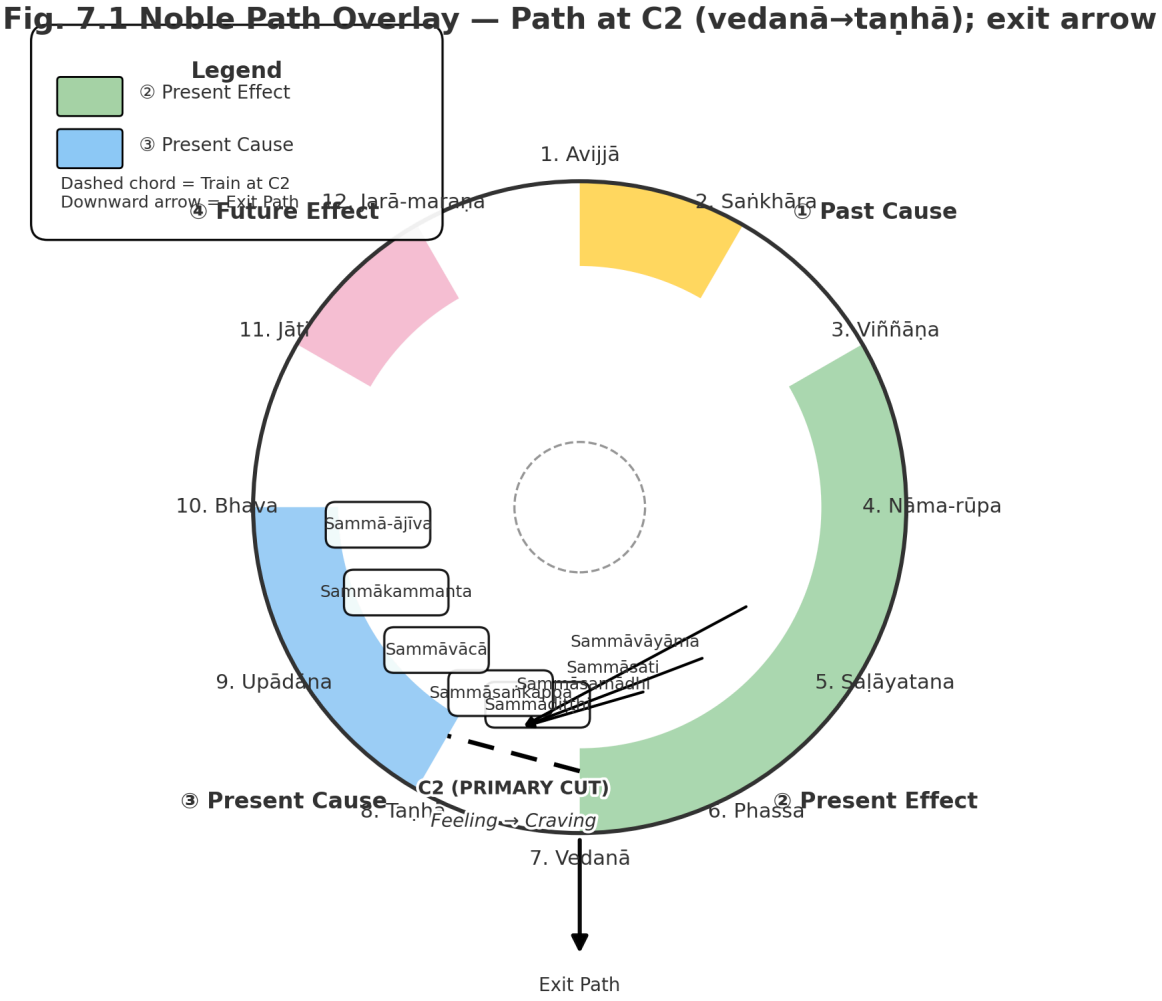


**Fig. 7.2** Pariññā Overlay — three knowledge layers (ñāta → tīraṇa → pahāna) around present-arc … p. Xx

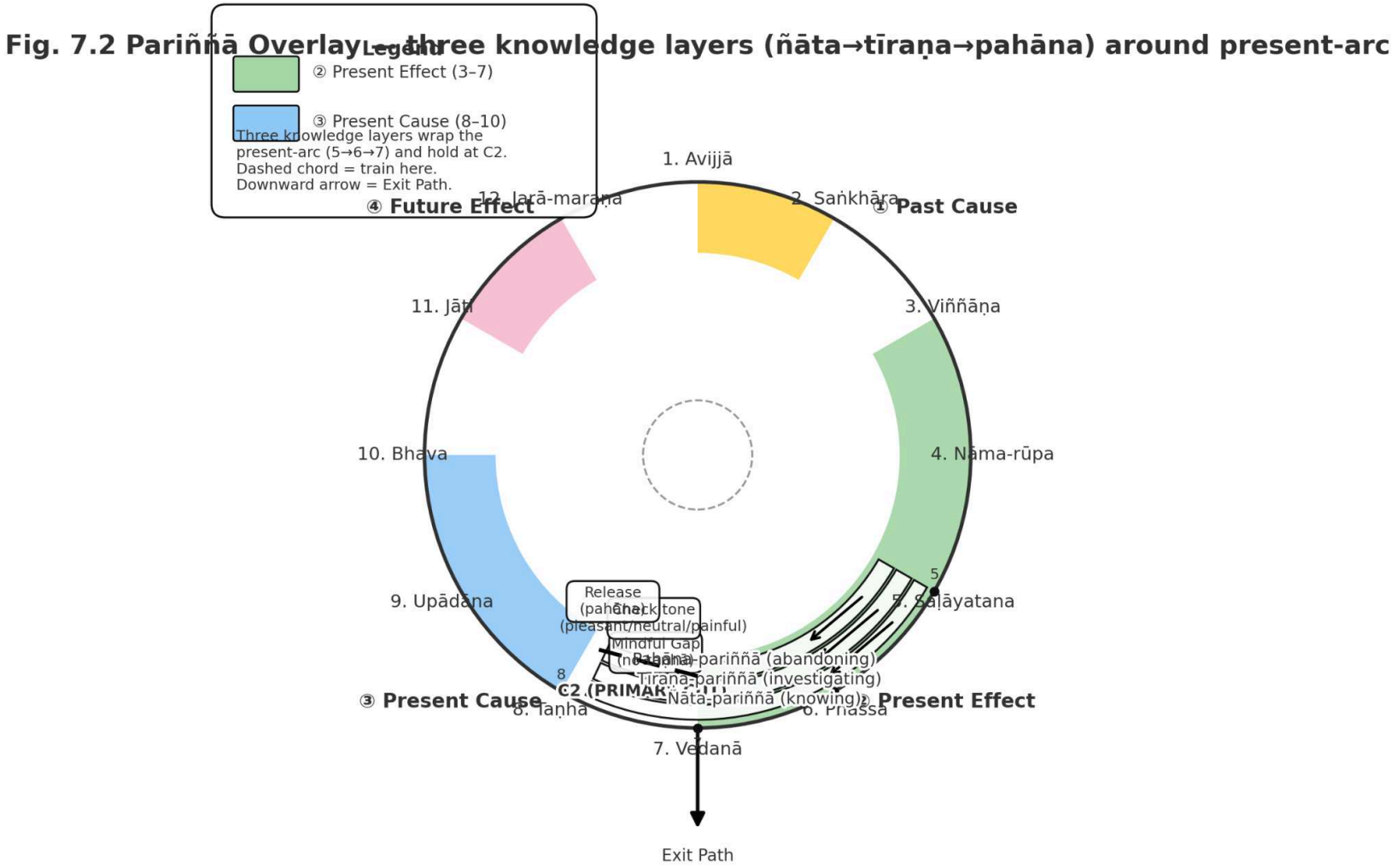


**Fig. 7.3** Meditation Overlay — 30-minute sit protocol on the wheel; retreat sketch ribbon … p. Xx

**Fig. 7.3 Meditation Overlay — 30-minute sit protocol on the wheel; retreat sketch ribbon**

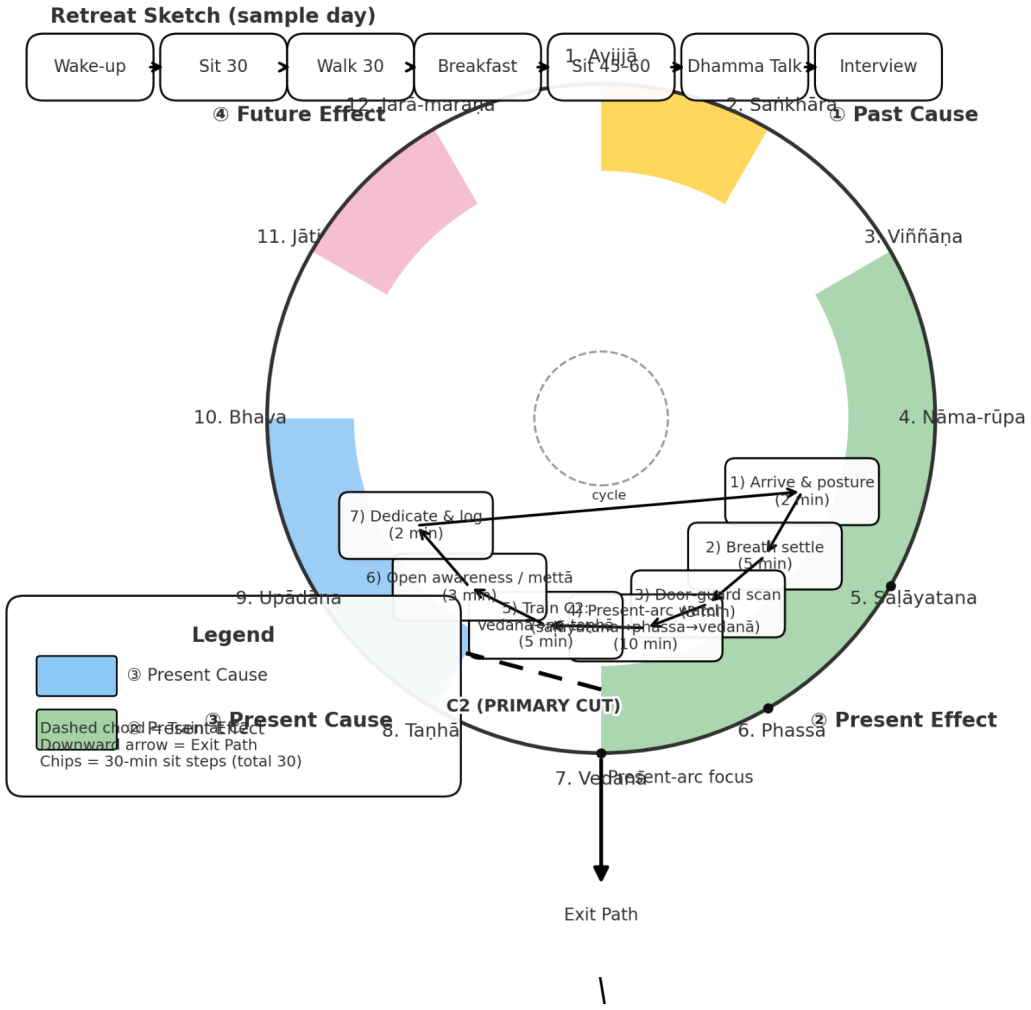


Fig. 7.4 Progress Overlay — marker bands for nibbidā/visuddhi with example cues … p. Xx

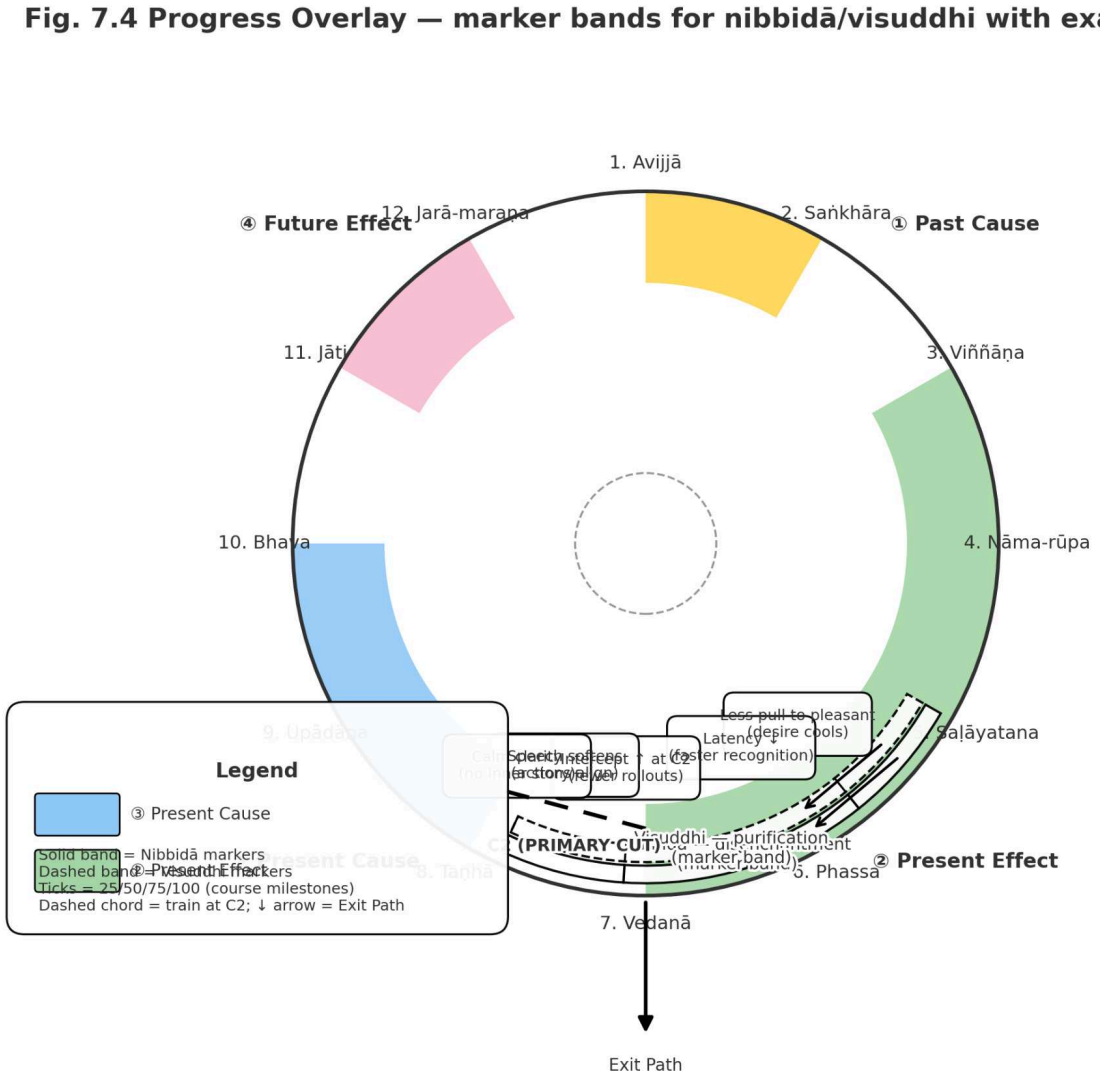


**Fig. 7.5** Legacy Overlay — Mogok lineage icons (neutral symbols), practice-first captions … p. Xx

**Fig. 7.5 Legacy Overlay — Mogok lineage icons (neutral symbols), practice-first captions**

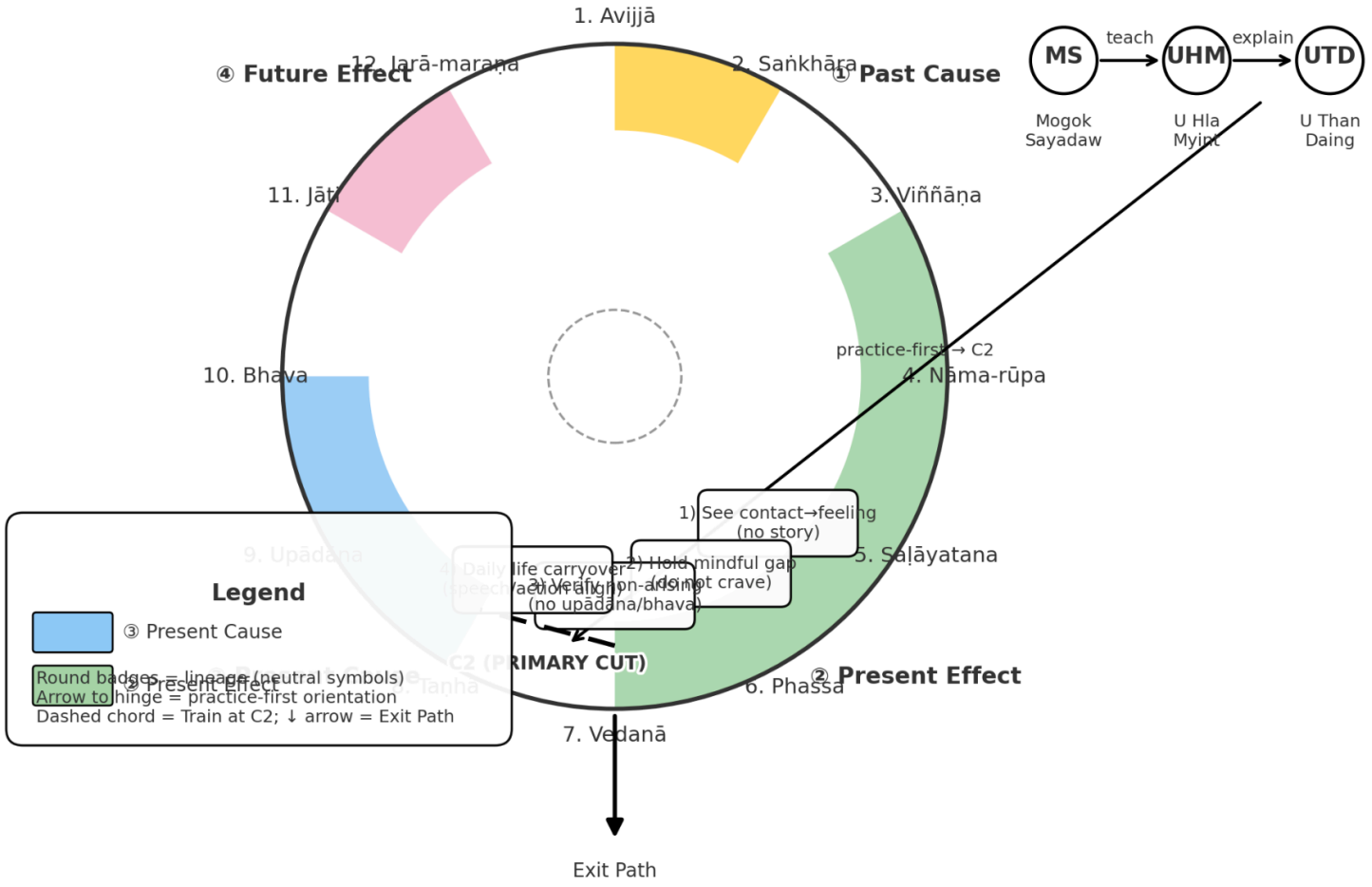


**Fig. 7.6** Beyond Overlay — wheel fading; downward liberation path active, Nibbāna symbol … p. Xx

**Fig. 7.6 Beyond Overlay — wheel fading; downward liberation path active, Nibbāna symbol**

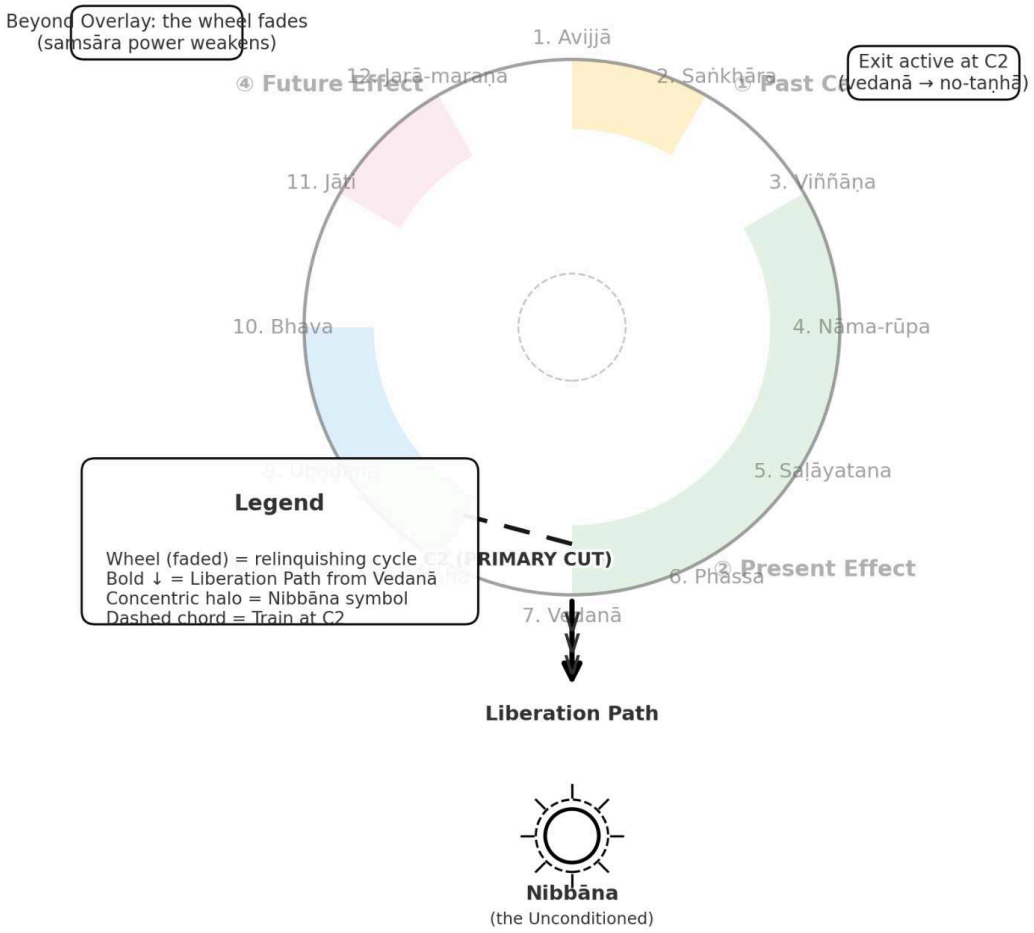


**Fig. 7.7** Everyday Overlay — real-life scenario arcs (work ping, praise/blame, commute) … p. Xx

**Fig. 7.7 Everyday Overlay — real-life scenario arcs (work ping, praise/blame, commute)**

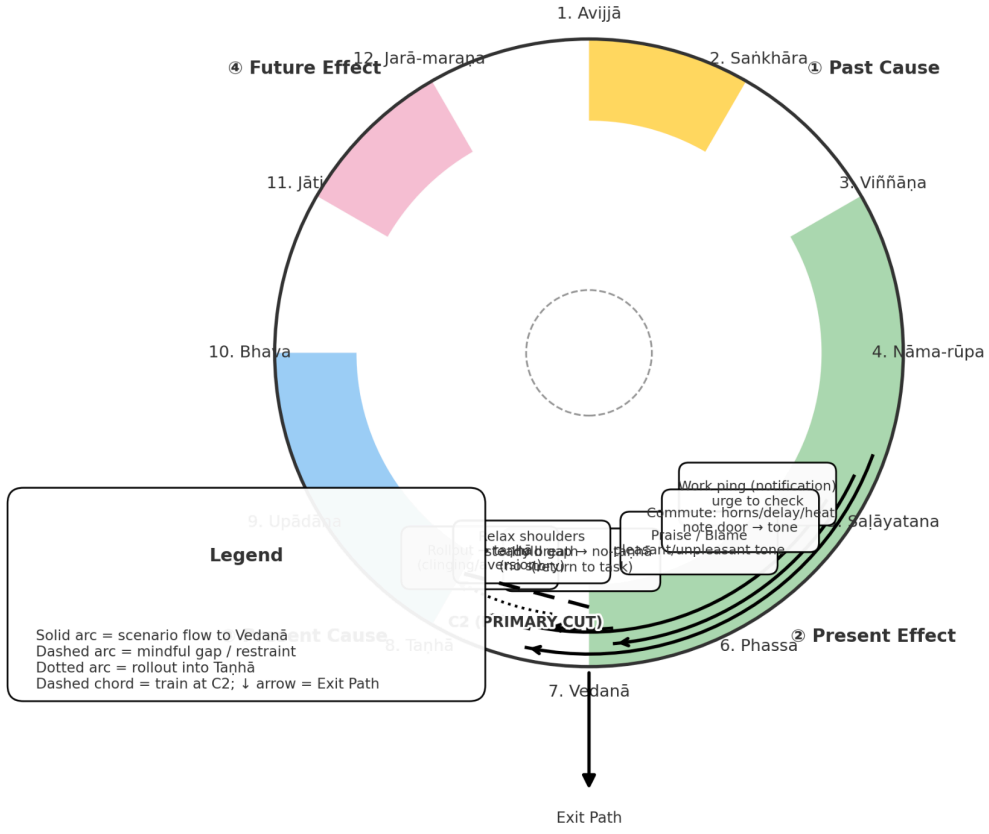


**Fig. 7.8** Troubleshooting Overlay — misconception markers with remedies at the hinge … p. Xx

**Fig. 7.8 Troubleshooting Overlay — misconception markers with remedies at the hinge**

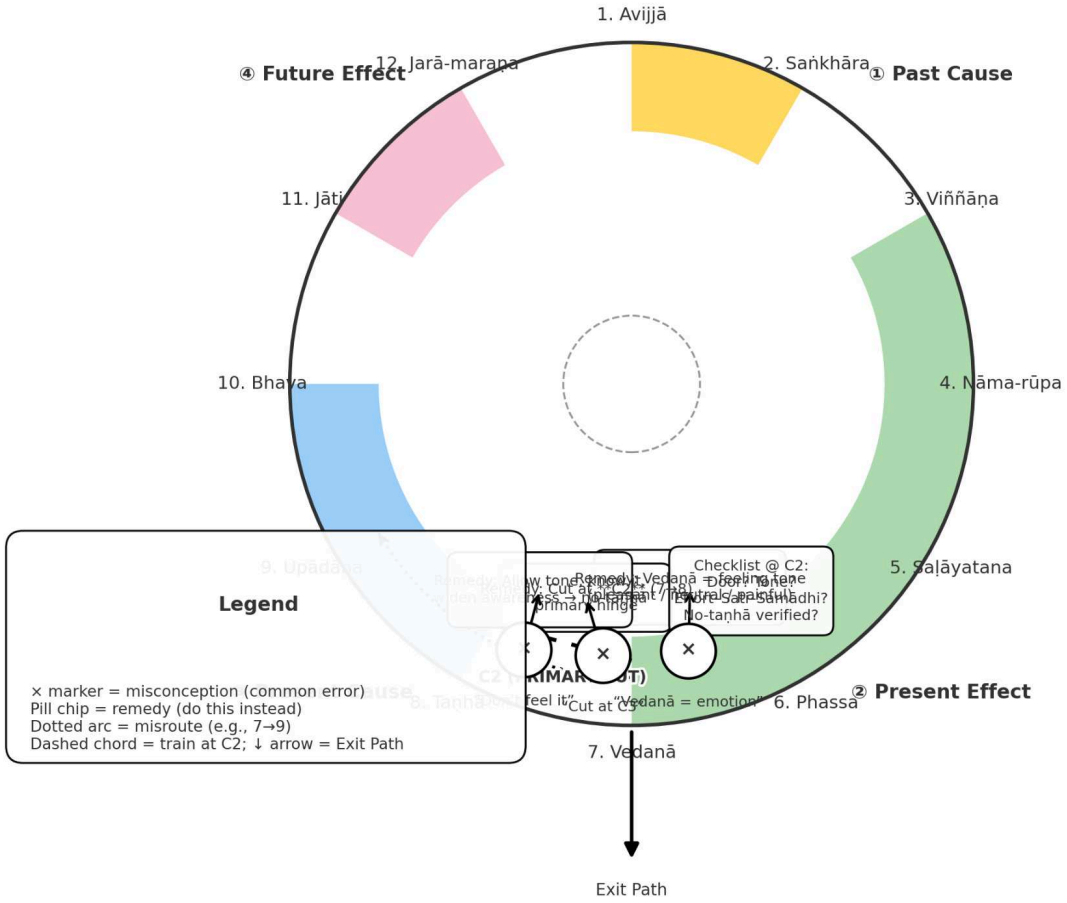
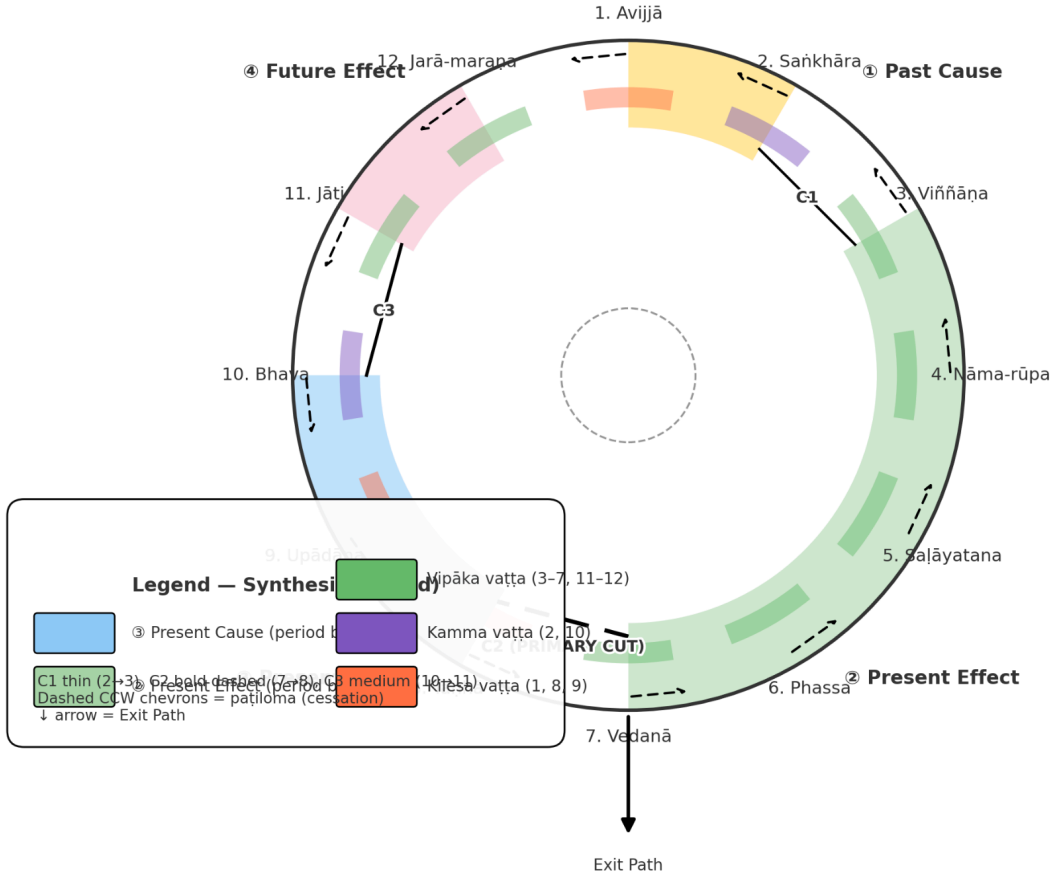


**Fig. 7.9** Synthesis Overlay — muted multi-layer recap (periods, vaṭṭa, connections, paṭiloma) … p. xx

**Fig. 7.9 Synthesis Overlay — muted multi-layer recap (periods, vaṭṭa, connections, paṭiloma)**



***Tables***

**Table 7.1** Path→C2 Map — Noble Eightfold Path factors and their operational roles at the hinge … p. Xx

*The table below maps each **Noble Eightfold Path** factor to what it does at the live hinge **C2 (vedanā→taṇhā)** in Mogok-style present-flow practice—i.e., "work the present arc… label vedanā as dukkha-sacca… hold the C2 cut so feeling does **not** roll into craving; verify downstream non-arising." For concise roles of each factor, see the compact integration summary.*

| ***Path factor (Pāli → EN)*** | ***Primary operation at C2*** | ***Micro-cues at the hinge*** | ***DO outcome to verify*** |
|---|---|---|---|
| ***Sammā-diṭṭhi* → *Right View*** | *Frame the moment as **impersonal conditionality**; recognize vedanā as **dukkha-sacca** here & now.* | *"Occurrence only"; "feeling = fact, not self."* | *Seeing as conditional supports **no taṇhā**; check no roll-on to upādāna/bhava.* |

| | | | |
|---|---|---|---|
| ***Sammā-saṅkappa* → *Right Intention*** | *Aim the mind toward **nekkhamma / abyāpāda / avihiṃsā** so the urge starves.* | *“Let go / goodwill / non-harm.”* | *Less pull/push at C2; craving doesn’t ignite.* |
| ***Sammā-vācā* → *Right Speech*** | *Keep speech **process-based**, not identity-based; pause until the tone cools.* | *“Name the feeling; speak from process.”* | *Prevents kamma-pressure from reactive talk; aids non-arising downstream.* |
| ***Sammā-kammanta* → *Right Action*** | *Choose **non-reactive** bodily responses that don’t feed the fuel line.* | *“Relax shoulders; soften grip.”* | *Fewer unwholesome saṅkhāra recruited.* |

| | | | |
|---|---|---|---|
| ***Sammā-ājīva* → *Right Livelihood*** | *Keep livelihood **ethically cool** so fewer fires reach C2.* | *"Don't sell heat; simplify inputs."* | *Lower background pressure; easier to hold the cut.* |
| ***Sammā-vāyāma* → *Right Effort*** | *Apply the **four right efforts** at the seam: **prevent** unwholesome urges, **abandon** arisen ones, **arouse** & **maintain** the wholesome.* | *"Noting: urge forming → prevent"; "wanting → abandon"; "re-establish mindfulness; keep it going."* | *Stops vedanā→taṇhā ignition in real time.* |
| ***Sammā-sati* → *Right Mindfulness*** | ***Keep Layer-2** phenomena (phassa→vedanā) **continuously in view**; "look now… hold C2."* | *"Door→contact→feeling"; "pleasant/unpleasant/neutral."* | ***No taṇhā**; downstream **non-arising** (no upādāna/bhava/jāti…).* |

| | | | |
|---|---|---|---|
| ***Sammā-samādhi → Right Concentration*** | ***Steady the lens*** *so insight can* ***bite at the hinge****; hide "behind samādhi" to catch mind/feeling precisely.* | *"Stay with the tone; no forcing."* | *Reduced proliferation at contact/feeling; easier, cleaner C2 cut.* |

***Mogok-line emphasis.*** *Teachers explicitly instruct: "Work the present arc…* ***vedanā → (mindful gap) → no-taṇhā****," and* ***verify*** *by checking that* ***upādāna/bhava/jāti/jarā-maraṇa*** *do* ***not*** *arise downstream.*

***Canonical anchors used in Primary References Teaching Text Book sources.***

- ***Eightfold Path listing*** *(Pāli names): SN 45 / MN 117 (indexed and cited).*
- ***Four Truths duties*** *(incl. Magga-sacca bhāvanā pariyantaṃ—"develop the Path to completion"): SN 56.11 et al. (as referenced).*
- ***C2 (vedanā→taṇhā) as the live hinge*** *in DO: present-arc instructions and exit-checklist.*

- ***Sayadaw's outcome statement:*** *when the* ***eight factors are complete****, they* ***kill taṇhā*** *and* ***forbid new kamma****—i.e., they do the work at the hinge.*

*Note on EBT Pāli: the sources reference* ***SN 12.2*** *for "vedanā conditions taṇhā," but do not reproduce the Pāli sentence verbatim in Primary References Teaching Text Book files. No direct EBT Pāli quotation for that point is provided in the uploads.*

***Table 7.2 — Three Pariññā Summary (definitions, cues, and assessment rubrics 0–4)***

*Mogok-line teaching aligns the **three pariññā** with study → practice → realization, and applies them live at the **present arc** (phassa→vedanā) to prevent **vedanā→taṇhā** (C2) from igniting.*

| ***Pariññā (Pāli → EN)*** | ***Definition (from sources)*** | ***Primary cues at the hinge (C2)*** | ***Assessment rubric (0–4)*** |
|---|---|---|---|
| ***Ñāta-pariññā → Full understanding by knowing*** | *"Know" the constituents as **conditioned** (e.g., door, contact, feeling); foundation for further work.* | ***Locate vedanā correctly** (body or hadaya-vatthu), name tone fast (pleasant/neutral/painful).* | ***0** cannot define/locate vedanā; **1** recites three tones but slow/inexact in sits; **2** labels tone within ~2–3s about half the time; **3** door-wise tone labeling is consistent and* |

| | | | |
|---|---|---|---|
| | | | *maps to C2;* ***4*** *instantaneous tone recognition across daily life, feeding tidy C2 logs.* |
| ***Tīraṇa-pariñ ñā → Full understandi ng by investigatin g*** | ***Examine*** *impermanence/unsatisfactoriness of the felt tone; detect the* ***first bias*** *toward craving/aversion.* | *At the* ***moment of tone****, see the* ***urge phase*** *forming; identify* ***chanda-rāga / paṭigha*** *hints within 1–2s.* | ***0*** *confuses tone with emotion/story;* ***1*** *occasional insight after the fact;* ***2*** *catches early bias in ~50% of spikes;* ***3*** *1–2s classification reliable in sits;* ***4*** *same skill during common triggers* |

| | | | |
|---|---|---|---|
| | | | *(taste/phone/praise ).* |
| ***Pahāna-pariññā → Full understanding by abandoning*** | ***Let go**: when tone is known, **taṇhā does not arise**; downstream **upādāna/bhava** do not light.* | ***Hold the C2 cut** (vedanā → no-taṇhā); verify by **non-arising** downstream and note episodes.* | ***0** rolls past C2 unobserved; **1** sometimes restrains but can't verify; **2** several sits show clean non-arising; **3** routine daily-life cuts with notes; **4** repeated verified non-arising across contexts (meals, social, commute).* |

***Rubric scale (quick key).***

*0 = not demonstrated; 1 = conceptual/occasional; 2 = operational but inconsistent; 3 = consistent in formal practice; 4 = reliable in daily-life with **verification** (no taṇhā → no upādāna/bhava).*

***Notes for assessors.***

- *Keep evaluation **door-wise** (eye/ear/nose/tongue/body/mind) and **time-stamped logs** of C2 events, per the teaching pack.*

- *Wherever possible, ground scoring in **present-arc work** (saḷāyatana→phassa→vedanā) rather than retrospective interpretation.*

***EBT anchors referenced in the uploads.***

- ***Paṭiccasamuppāda** (with vedanā paccayā taṇhā): SN II 1/26 cited in Vism XIX overview.*

- ***Four Truths duty** frame underlies the abandon-at-C2 program.*

Table 7.4 — Retreat Sketch (day template: sittings, walks, present-arc labs, review)

*This template keeps a **steady daily rhythm** of formal sits and walking practice, punctuated by short **present-arc labs** that train the live hinge **C2 (vedanā→taṇhā)**.*

| ***Block*** | ***Duration*** | ***Primary objective @ C2*** | ***What to do (drills & cues)*** | ***Evidence to collect*** |
|---|---|---|---|---|
| ***Morning Sit*** | *45–60 min* | *Establish clarity, move into vedanānupassanā; keep the cut live.* | *Follow the **micro-protocol**: (1) stabilize on breath → (2) label **pleasant / unpleasant / neutral** at contact/feeling → (3) include **citta** (greed/aversion/delusion) → (4) widen to six doors; no forcing.* | *Note 5 feeling episodes; mark if craving **arose or ceased**.* |
| ***Walking Practice 1*** | *30 min* | *Install present-arc pacing while moving.* | ***Walking Contact Loop** on each step: **contact** → **feeling** → **urge**; let **vedanā** → **taṇhā** fail to connect.* | *3 clean "no-taṇhā" catches during the walk.* |

| | | | | |
|---|---|---|---|---|
| ***Breakfast (mindful)*** | *20–30 min* | *Daily-life hinge training with taste.* | *Run **micro-lab**: "taste of tea/food → pleasant → watch 'more' → don't feed it."* | *3 quick notes (door, tone, lever used).* |
| ***Present-Arc Lab 1*** | *15–20 min* | *Speed + precision on tone.* | ***Vedanā Journal** (during a snack or short sit): log 10 feelings; mark whether craving followed and **which link** you interrupted (or not).* | *Completed 10-line entry with link call-outs.* |
| ***Late-Morning Sit*** | *45–60 min* | *Mid-sit diagnostic + equanimity drift.* | *Insert **Khandha Sweep Drill** (6–10 passes, no commentary); if thinking spins up, **down-shift to contact/feeling**. If pain grows, run **Body-Door Pain Lab**: note "pain," see urge to fix, stay till urge fades.* | *Count two cycles where urge subsides without spill to upādāna/bhava.* |

| | | | | |
|---|---|---|---|---|
| ***Walking Practice 2*** | *30 min* | *Reinforce non-conversion of tone → craving.* | ***Step 2:** scan for wanting/aversion; **Step 3:** relax, broaden, let the urge pass; repeat.* | *3 calmings noted mid-stride (urge seen, passed).* |
| ***Interview / Teacher Q&A*** | *15–20 min* | *Accountability to the hinge.* | *Report **present-moment evidence**: "Where did you notice **urge after feeling** today?" Keep advice simple; time-box any faculty tuning.* | *One sentence per episode; action item for next block.* |
| ***Present-Arc Lab 2*** | *10–15 min* | *C2 resilience in common triggers.* | *Run **daily micro-labs**: phone ping (neutral→novelty craving), itch (unpleasant→"end it" pulse). Add **Bojjhaṅga levers**: sati+upekkhā; dhammavicaya ("what link?"); passaddhi/samādhi.* | *Tally: 3 triggers met without taṇhā; note which lever helped.* |

| | | | | |
|---|---|---|---|---|
| ***Evening Sit*** | *45–60 min* | *Consolidate calm clarity; keep the path gentle.* | *If over-effort or proliferation appears,* ***stabilize with samatha*** *so contact/feeling are clear; stay simple and rhythmic; release "attainment-desire."* | *Note any shift toward neutrality/ease (hallmark of progress).* |
| ***Review & Log*** | *10–15 min* | *Make learning explicit; verify cessation cases.* | ***Door diary (24 h)*** *and sit-day recap: door → contact → tone; mark* ***no-show*** *doors (nirodha-saññā), and list cuts you held at C2.* | *12 entries across the day with any "door didn't come on" notes.* |

***Why this template fits Mogok-style training.***

- *It privileges the* ***live edge*** *(contact→feeling→urge) and keeps* ***watch-points*** *on* ***vedanā→taṇhā****, with cittānupassanā to expose self-view.*

- *It alternates* ***formal practice*** *and* ***daily-life labs*** *to make the hinge operational in all postures.*

***Assessment anchors (during review).***

*Use the same checks the sources prescribe:* ***Which door? Which feeling class? Did taṇhā activate? Where did you cut?*** *When* ***feeling is seen and the urge isn't fed****, clinging has nothing to grip—note these* ***non-arising*** *cases explicitly.*

> *Optional add-ons: insert a short* ***faculty titration*** *(90 s) before demanding blocks to balance faith/energy/sati/samādhi/paññā, then return to bare seeing.*

Table 7.5 — Progress Bands (practical markers for nibbidā & visuddhi: examples and cautions)

*Use these **bands** to track lived progress along the **present arc** (saḷāyatana→phassa→vedanā) with the **C2 cut** (vedanā→taṇhā). "Nibbidā" = the **cooling, disenchanted feel** toward experience; "Visuddhi" = the **clearing/purifying** of speech–action–livelihood and the view/attention behind them. Bands are descriptive—not status claims—and should be verified by **downstream non-arising** (no upādāna/bhava).*

| ***Band (approx.)*** | ***Nibbidā (disenchantment) — what it feels like*** | ***Visuddhi (purification) — what shows up in conduct/clarity*** | ***Door-wise examples at the hinge (C2)*** | ***Cautions / common errors*** |
|---|---|---|---|---|
| ***A (0–25%) "Initial cooling"*** | *First tastes of **less pull/push**; novelty-seeking dips; urges still frequent.* | ***Pauses** appear before speech/action; a bit more order in the day.* | ***Phone ping (ear/mind):** feel the pleasant "check" pull; sometimes hold the gap. **Body itch:** brief stay before scratching.* | *Mistaking **suppression** for insight ("don't feel it"). Over-effort; chasing "progress moments."* |

| | | | | |
|---|---|---|---|---|
| ***B (25–50%) "Bias detection online"*** | ***Early bias** (like/ dislike) seen within 1–2s of feeling; urge half-life getting shorter.* | *Fewer reactive words; **micro-relaxations** (shoulders, breath) happen on their own.* | ***Praise/blame (ear/mind):** tone noticed; some episodes of **no-taṇhā**. **Taste (tongue):** enjoy without "more."* | *Cutting too late at **C3** (upādāna) and calling it victory. Subtle pride/ comparison.* |
| ***C (50–75%) "Clean cuts are common"*** | ***Frequent non-conversion**: pleasant doesn't flip to grasping; unpleasant doesn't flip to aversion; neutral doesn't flatten into spacing-out.* | ***Speech softens; actions align**; day has fewer "regret" moments; sitting & walking mutually reinforce.* | ***Commute heat (body/ear):** see tone, relax, let the story drop. **Thought loop (mind):** tag "thought→tone," not chase.* | *Equanimity sliding into **dullness**; under-effort masked as "acceptance." Quiet craving for "repeatable states."* |

| | | | | |
|---|---|---|---|---|
| ***D (75–90%) "Low-friction daily life"*** | *Background feel is* ***cool/unglued****; even strong tones rarely recruit craving; recovery is quick.* | ***Right effort, mindfulness, and samādhi*** *operate as a unit; livelihood pressures generate less heat.* | ***Complex day:*** *multiple pings/praise/blame handled with steady tone-labeling and C2 holds; few downstream ripples.* | *Subtle* ***selfing*** *around being "the one who doesn't crave." Neglecting basic rest/food so clarity degrades.* |
| ***E (90–100%) "Stable dispassion"*** | ***Disenchantment*** *across doors; "wanting" shows as a thin, non-convincing thread;* ***non-arising*** *is the rule.* | ***Purity of conduct*** *feels natural; choices are light, precise, and kind; samādhi supports clear seeing without strain.* | ***Edge cases*** *(pain, conflict, praise): tone is known, urge fades,* ***no rollout*** *to upādāna/bhava; wheel feels "far away."* | *Taking this as an endpoint; overlooking remaining blind spots; teaching others beyond one's remit.* |

***How to use the bands***

- *Track with **door-wise notes**: door → contact → tone → (C2 held?) → downstream result.*
- *Progress is **non-linear**; band letters describe the **center of gravity** over weeks, not a daily score.*
- *Always confirm with **evidence of cessation**: where C2 was held, did **upādāna/bhava** fail to arise?*

***Quick self-checks (pair with Fig. 7.4 markers)***

- ***Nibbidā cues:** "less pull to pleasant," "faster recognition," "calm clarity (no inner story)."*
- ***Visuddhi cues:** "speech softens," "actions align," "livelihood heat cools."*
- ***Red flags:** suppression, dullness, cutting at the wrong link, pride/comparison, "progress-craving."*

***EBT/Pāli note.** The uploads frame this within **vedanā paccayā taṇhā** and the **duties of the Four Noble Truths**: develop the Path and **abandon** the cause. Where specific sutta lines are not reproduced in the sources, we keep to Mogok-line operational language and verify by **non-arising** at the hinge.*

Table 7.6 — Micro-Practice Log (fields for latency, intercept, rebound, insight note)

*Use this row-format during sits and daily-life "present-arc labs" to make the **C2 hinge** (vedanā→taṇhā) measurable. A good entry takes <60 seconds to complete and is grounded in door→contact→feeling first, then checks whether **craving** arose or **ceased**.*

| ***Field*** | ***How to fill (format)*** | ***Why it matters (source anchor)*** |
|---|---|---|
| ***Timestamp / Block*** | *e.g., "07:42 (Breakfast)"* | *Keeps evidence time-bound for interview review.* |
| ***Door*** | *eye / ear / nose / tongue / **body** / **mind*** | *Log is **door-wise** by design.* |
| ***Object cue*** | *brief (e.g., "phone ping", "taste of tea")* | *Concrete triggers make C2 training reproducible.* |

| | | |
|---|---|---|
| ***Contact noted?*** | *Y/N ("phassa seen?")* | *Re-centers on **contact→feeling** seam.* |
| ***Feeling tone (vedanā)*** | *pleasant / neutral / painful* | *Minimal labeling; tone ≠ story.* |
| ***Latency to label*** | *seconds (≈ stopwatch or estimate)* | ***Recognition ≤3s** is the skill target.* |
| ***Urge type*** | *kāma / bhava / vibhava* | *Tags craving per 108 courses & MN 148 usage.* |
| ***Intensity*** | *1–5* | *Quick load marker to compare with rebound. (Practice convention)* |

| | | |
|---|---|---|
| ***Intercept used*** | *e.g.,* ***sense-restraint****,* ***ground–allow–know****,* ***mettā****,* ***asubha****,* ***relax shoulders*** | *Working toolkit at the hinge.* |
| ***Intercept timing*** | *"≤60s / >60s"* | ***Response ≤60s*** *keeps it live.* |
| ***Outcome @ C2*** | ***no-taṇhā / taṇhā*** | *Primary success criterion.* |
| ***Downstream*** | *upādāna: Y/N; bhava: Y/N* | ***Non-arising*** *verifies a clean cut.* |
| ***Rebound time*** | *back-to-baseline in* ***s/min*** | *Progress shows as* ***shorter rebound*** *after hits.* |

| | | |
|---|---|---|
| ***Neutral-at-first?*** | *Y/N* | *Early **neutral detection** = we're catching it at contact.* |
| ***Link interrupted*** | *C1 / **C2** / C3* | *Mirrors the "Vedanā Journal" habit: **note which link you cut**.* |
| ***Insight note (1 line)*** | *"What **condition** changed the tone?"* | *Train lawful description, not self-story.* |
| ***Coach/Next step*** | *tiny action ("less app aisle", "door-guard at ear")* | *Turns data into tomorrow's drill.* |

## *Scoring keys (0–4) for the four focal fields*

- ***Latency (recognition speed)** — target ≤3s. **0**: usually miss / >5s; **1**: 3–5s, inconsistent; **2**: ≤3s in ~½ entries; **3**: ≤3s in most entries, multiple doors; **4**: ≤3s across doors in sits and life.*

- ***Intercept (appropriateness + timing)** — **0**: none; **1**: late/ill-matched; **2**: on-time but shaky; **3**: on-time ≤60s and effective; **4**: consistently on-time, right tool for the tone/urge.*

- ***Rebound** — **0**: lingers/escalates; **1**: slowly settles; **2**: moderate settle; **3**: quick settle (mins→secs); **4**: minimal after-ripples, back to clarity fast. (Trend anchor = "shorter rebound time.")*

- ***Insight note** — **0**: self-story; **1**: vague idea; **2**: names one **condition** (door, posture, antidote); **3**: names condition + effect on urge; **4**: crisp causal sentence, links to **non-arising** downstream.*

***Trainer tips.** For homework blocks, you can ask for either:*

- ***Door-tone log**: 10 entries/day (door / vedanā / <2s? / craving Y-N).*
- ***Vedanā journal**: 10 feelings during a meal; **did craving follow? which link was cut?***
- ***Craving log**: classify kāma/bhava/vibhava + antidote used.*

*The **live edge** is always the same: door→**phassa**→**vedanā**. If vedanā is **known** and the urge is not **fed**, the chain doesn't build (**no upādāna/bhava**). Your log simply makes that fact visible and coachable.*

Table 7.7 — Legacy Cues (remembrance practices supporting present-arc training)

*These short, repeatable cues are drawn from the Mogok materials and are meant to be whispered to yourself in live moments to keep practice on the **present arc (saḷāyatana→phassa→vedanā)** and hold the **C2 cut (vedanā→taṇhā)**.*

| ***Cue (short line)*** | ***At the hinge, this means…*** | ***Use when*** | ***Linked framework*** | ***Source*** |
|---|---|---|---|---|
| ***"Feeling as feeling."*** | *Drop the story; know vedanā directly and simply.* | *Any spike or lull.* | *Present-arc focus* | |
| ***"Door → contact → tone → (gap) → no-taṇhā."*** | *Run the full present-arc checklist and insert the gap.* | *During sits & daily life.* | *Practice map* | |

| | | | |
|---|---|---|---|
| ***"Label the tone as dukkha-sacca."*** | *Treat vedanā as the truth to be known, not owned.* | *When tone first appears.* | *Four Truths duties* |
| ***"Cut at C2."*** | *Ensure **vedanā doesn't roll into taṇhā**; this is the live hinge.* | *Whenever urge begins.* | *DO connection (C2)* |
| ***"Two easy breaths, stay with tone."*** | *Micro-protocol: soften, remain with vedanā, let urge pass.* | *Taste/praise/pain cues.* | *Everyday protocol* |
| ***"Heat vs. fog rule."*** | *If tight/fast → **passaddhi–samādhi–upekkhā**; if heavy/dim →* | *When off-balance.* | *Bojjhaṅga balancing* |

| | | | |
|---|---|---|---|
| | ***dhammavicaya–viriya–pīti**;*<br>***sati** always on.* | | |
| ***"Middle way: no grimace, no grin."*** | *Don't swing to suppression or indulgence; keep even seeing.* | *In friction or pleasure.* | *Noble Eightfold Path tone* |
| ***"For craving, watch feeling; for view, watch mind."*** | *Aim attention precisely: **craving→vedanā**, **diṭṭhi→citta**.* | *When unsure what to observe.* | *Satipaṭṭhāna focus* |
| ***"Occurrence-only."*** | *Compress analysis: wherever you look, see just occurrence.* | *When concepts proliferate.* | *Compression method* |

| | | | |
|---|---|---|---|
| ***"Break the axle; hub gone; rim falls."*** | *Remember the simile: āsavas (axle) & avijjā (hub) removed → C2 cut → no upādāna/bhava → wheel stops.* | *Motivational reminder.* | *Paṭiloma logic* |
| ***"Hold at feeling; it changes; episode self-liberates."*** | *Stay with raw ache/pleasure; watch it pass; downstream links don't gel.* | *Irritation or pull to "more."* | *DO cessation vignette* |
| ***"Sīla is the Himalaya base."*** | *Keep conduct cool so fewer fires reach C2; then build the seven factors.* | *Whole-day setup.* | *Path foundation + bojjhaṅga* |

***Use note.*** *These cues are not slogans; they are operational reminders that plug directly into Mogok's wheel grammar—**present arc** → **C2 cut** → **check for non-arising downstream** (no upādāna/bhava). If in doubt, repeat the first two lines of the table and verify outcomes.*

Table 7.8 — Beyond-the-Wheel Cues (what drops away when C2 holds; do/don't list)

*When **C2 (vedanā→taṇhā)** is held, **taṇhā does not arise**, so **upādāna** and **bhava** do not ignite for that episode. In Mogok terms: the **rim falls** for that moment—results are verified by **downstream non-arising** (no upādāna/bhava/jāti/jarā-maraṇa).*

| ***Domain*** | ***What drops away when C2 holds*** | ***DO (operational cue)*** | ***DON'T (common mis-aim)*** | ***How to verify (quick check)*** |
|---|---|---|---|---|
| ***Feeling→Urge seam*** | *The **first pull/push** after tone* | *"Door→contact→**tone**… 2 easy breaths… **stay** with tone."* | *Suppress or numb the tone ("don't feel it").* | *Urge wave peaks/fades **without** leaning into/away from the object.* |

| | | | | |
|---|---|---|---|---|
| ***Thought stream*** | ***Storyline*** *about "me & this"* | *Label "thought→tone", return to tone* | *Argue with the thought; chase alternatives* | *Thought passes; no new thought-ladders spawn.* |
| ***Speech*** | ***Reactive talk*** *(gratify/justify/complain)* | *Pause; speak* ***process-wise*** *after tone cools* | *Identity talk ("you always/I never…")* | *No regret after speaking; no heat in voice.* |
| ***Action*** | ***Reflex moves*** *(reach, fix, escape)* | *Relax micro-tension; let one urge wave pass* | *"Fix it now" on autopilot* | *Body stays easy; the hand doesn't fly;* |

| | | | | |
|---|---|---|---|---|
| | | | | *no scramble.* |
| ***Livelihood*** | ***Heat-making choices*** | *Keep tasks simple; finish one thing* | *Multitask chase; novelty-surf* | *Fewer tabs/contexts; steadier day tempo.* |
| ***Pleasant*** *(kāma)* | ***Grasping*** *("more")* | *"Enjoy,* ***don't add****"; soften at the chest* | *Make it last; plan the next hit* | *Pleasant ends on its own; no hunting after.* |
| ***Unpleasant*** *(paṭigha)* | ***Aversion*** *("end it")* | *"Let be; widen field; soften"* | *Flinch/brace; push* | *Pain/irritation becomes* |

| | | | | |
|---|---|---|---|---|
| | | | *the object away* | *workable; no lash-out.* |
| ***Neutral*** *(tibhāva)* | ***Spacing-out*** */ boredom* | *"Stay with neutral; know it clearly"* | *Force excitement; doom-scroll* | *Clear, unbothered neutrality holds.* |
| ***Digitals*** *(pings)* | ***Compulsion*** *to check* | *Note "pleasant ping→urge," 2 breaths* | *Tap before knowing the tone* | *You resume the prior task unpulled.* |

| | | | | |
|---|---|---|---|---|
| ***Social*** *(praise/blame)* | ***Tighten/inflate*** *self-image* | *Feel tone first; answer from values* | *React to the verdict* | *Reply is brief, kind,* ***not*** *self-protective.* |
| ***Planning*** | ***Grasping futures*** | *Park the plan; record 1 line later* | *Spin scenarios now* | *Plan handled in its time-box; mind clears.* |
| ***Memory*** | ***Replaying*** *the hit* | *Note "memory→tone," release* | *Re-litigate the scene* | *Memory fades without fresh heat.* |

***Do / Don't (one-line recap)***

- ***DO:*** *name the* ***door****, feel the* ***tone****, apply* ***effort–sati–samādhi****, and* ***let the urge fail*** *to recruit.*

- ***DON'T:*** *suppress tone, argue with thoughts, cut late at* ***C3****, or measure progress by state rather than* ***non-arising****.*

***Verification grammar (what to look for)***

- *"No* ***taṇhā*** *detected →* ***no upādāna/bhava*** *→ the episode ends cleanly."*

- *In daily logs, mark:* ***door / tone / no-taṇhā / no upādāna–bhava*** *(with a brief condition note like "two breaths & widen").*

***Anchor (from the uploads, Mogok line):*** *Train the present arc (saḷāyatana→phassa→****vedanā****) and* ***hold C2*** *so feeling does* ***not*** *roll into craving; confirm by* ***downstream non-arising****.*

Table 7.8 — Beyond-the-Wheel Cues (what drops away when C2 holds; do/don't list)

*When **C2 (vedanā→taṇhā)** is held, **taṇhā does not arise**, so **upādāna** and **bhava** do not ignite for that episode. In Mogok terms: the **rim falls** for that moment—results are verified by **downstream non-arising** (no upādāna/bhava/jāti/jarā-maraṇa).*

| ***Domain*** | ***What drops away when C2 holds*** | ***DO (operational cue)*** | ***DON'T (common mis-aim)*** | ***How to verify (quick check)*** |
|---|---|---|---|---|
| ***Feeling→Urge seam*** | *The **first pull/push** after tone* | *"Door→contact→**tone**… 2 easy breaths… **stay** with tone."* | *Suppress or numb the tone ("don't feel it").* | *Urge wave peaks/fades **without** leaning into/away from the object.* |

| | | | | |
|---|---|---|---|---|
| ***Thought stream*** | ***Storyline*** *about "me & this"* | *Label "thought→tone", return to tone* | *Argue with the thought; chase alternatives* | *Thought passes; no new thought-ladders spawn.* |
| ***Speech*** | ***Reactive talk*** *(gratify/justify/complain)* | *Pause; speak* ***process-wise*** *after tone cools* | *Identity talk ("you always/I never…")* | *No regret after speaking; no heat in voice.* |
| ***Action*** | ***Reflex moves*** *(reach, fix, escape)* | *Relax micro-tension; let one urge wave pass* | *"Fix it now" on autopilot* | *Body stays easy; the hand doesn't fly; no scramble.* |

| | | | | |
|---|---|---|---|---|
| ***Livelihood*** | ***Heat-making choices*** | *Keep tasks simple; finish one thing* | *Multitask chase; novelty-surf* | *Fewer tabs/contexts; steadier day tempo.* |
| ***Pleasant*** *(kāma)* | ***Grasping*** *("more")* | *"Enjoy,* ***don't add****"; soften at the chest* | *Make it last; plan the next hit* | *Pleasant ends on its own; no hunting after.* |
| ***Unpleasant*** *(paṭigha)* | ***Aversion*** *("end it")* | *"Let be; widen field; soften"* | *Flinch/brace; push the object away* | *Pain/irritation becomes workable; no lash-out.* |

| | | | | |
|---|---|---|---|---|
| ***Neutral*** *(tibhāva)* | ***Spacing-out*** */ boredom* | *"Stay with neutral; know it clearly"* | *Force excitement; doom-scroll* | *Clear, unbothered neutrality holds.* |
| ***Digitals*** *(pings)* | ***Compulsion*** *to check* | *Note "pleasant ping→urge," 2 breaths* | *Tap before knowing the tone* | *You resume the prior task unpulled.* |
| ***Social*** *(praise/blame)* | ***Tighten/inflate*** *self-image* | *Feel tone first; answer from values* | *React to the verdict* | *Reply is brief, kind,* ***not*** *self-protective.* |
| ***Planning*** | ***Grasping futures*** | *Park the plan; record 1 line later* | *Spin scenarios now* | *Plan handled in its time-box; mind clears.* |

| | | | | | |
|---|---|---|---|---|---|
| ***Memory*** | ***Replaying*** *the hit* | *Note release* | *"memory→tone,"* | *Re-litigate the scene* | *Memory fades without fresh heat.* |

***Do / Don't (one-line recap)***

- ***DO:*** *name the* ***door****, feel the* ***tone****, apply* ***effort–sati–samādhi****, and* ***let the urge fail*** *to recruit.*
- ***DON'T:*** *suppress tone, argue with thoughts, cut late at* ***C3****, or measure progress by state rather than* ***non-arising****.*

***Verification grammar (what to look for)***

- *"No* ***taṇhā*** *detected →* ***no upādāna/bhava*** *→ the episode ends cleanly."*
- *In daily logs, mark:* ***door / tone / no-taṇhā / no upādāna–bhava*** *(with a brief condition note like "two breaths & widen").*

***Anchor (from the uploads, Mogok line):*** *Train the present arc (saḷāyatana→phassa→****vedanā****) and* ***hold C2*** *so feeling does* ***not*** *roll into craving; confirm by* ***downstream non-arising****.*

## Table 7.9 — Everyday Drill Checklist (scenario trigger → on-rim sentence → exit confirmation)

*This checklist keeps you at the **present arc** and the live hinge **C2 (vedanā→taṇhā)**. For each trigger, whisper the short **on-rim sentence** (door→contact→tone; 2 easy breaths; stay with tone) and then tick the **exit confirmation** if the episode ended **without** rolling to **upādāna/bhava**.*

| ***Trigger (real life)*** | ***On-rim sentence (say it fast)*** | ***Exit confirmation (what you check)*** |
|---|---|---|
| ***Phone ping*** *(ear/mind)* | *"Ear-door… contact → neutral/pleasant… 2 breaths… stay with tone."* | *You **don't tap**; attention returns to the prior task; no urge tail.* |
| ***Praise*** *(ear/mind)* | *"Ear-door… pleasant… hold at feeling; no add-on."* | *Reply is brief/kind; no over-promising; after-taste clean.* |
| ***Critique*** *(ear/mind)* | *"Ear-door… unpleasant… 2 breaths… widen."* | *No spike to defense; voice stays cool; conversation stays on task.* |

| | | |
|---|---|---|
| ***Itch/pain*** *(body)* | *"Body-door… unpleasant… know it; soften; stay."* | *Wave* ***peaks/fades****; no flinch or scramble; posture remains workable.* |
| ***Taste pull*** *(tongue)* | *"Tongue-door… pleasant… just taste; no 'more'."* | *You stop at enough; no reach for seconds; clean after-taste.* |
| ***Late-night scroll*** *(mind)* | *"Mind-door… neutral→restless… 2 breaths; stand up."* | *Phone stays down / moved away; sleep window opens; urge subsides.* |
| ***Traffic / horn*** *(ear/body)* | *"Ear/body… unpleasant… breathe once; relax shoulders."* | *Irritation doesn't spill to gesture/words; rebound is quick.* |
| ***Thought loop*** *(mind)* | *"Mind-door… thought→tone… back to tone."* | *Loop* ***doesn't ladder****; fewer follow-on thoughts; field clears.* |

| | | | |
|---|---|---|---|
| ***Planning*** *(mind)* | ***surge*** | *"Mind-door… pleasant/uneasy… park plan; one line later."* | *You time-box; return to task; no compulsion ripple.* |
| ***Memory*** *(mind)* | ***replay*** | *"Mind-door… memory→tone… release."* | *No re-litigation; mood steady; "non-birth" feel present.* |

***How to run the checklist (30–90 seconds total).***

1. *Name **door→contact→tone** out loud or in a whisper; take **two relaxed breaths** on the felt tone.*
2. *Watch **C2** for the first lean (reach / resist / drift) and **do nothing** extra for one breath.*
3. ***Confirm exit**: the wave fades **without** taṇhā → upādāna/bhava; optionally jot a one-line after-taste ("clean/muddy + why").*

***Why this works (Mogok grammar).*** *You're keeping practice on the **present flow** (saḷāyatana→phassa→vedanā) and holding the **downward exit**: **cut at C2**, so the **curved exit arrow** applies—no clinging, no becoming for that episode.*

> ***Coach's note.*** *If you miss C2 and are already at speech/act, use the fallback hinges: restrain at **C1** (volition before words) or de-role at **C3** ("don't launch the small birth"), then reset to the present arc.*

Table 7.10 — Misconceptions & Remedies (common errors with plate-based fixes at the hinge)

*Each item names a **misconception**, shows **why it's wrong** (from the uploaded sources), gives a **plate-based fix** (what to do on the wheel/at C2), a **live cue**, and a **verification** check (non-arising downstream).*

| # | Miscon ception | Why it's wrong (source) | Plate-based fix (at the wheel) | Live cue to use | Verify (quick check) |
|---|---|---|---|---|---|
| 1 | **"Vedan ā = emotio n."** | Vedanā is **feeling-tone** (pleasant/unpleasant/neutr al), not emotion; teach it **door-wise**. | Keep **Link 7** label outside rim; show ② **Present Effect 3–7** band; annotate "tone ≠ story." | "Door? Triad? **Tone at first contact**." | Tone named fast; emotion can rise later, but **C2** still held. |

| | | | | | |
|---|---|---|---|---|---|
| 2 | ***"Cut at C3 (upādāna) is fine."*** | ***C2 (7→8)*** *is the* ***PRIMARY CUT****; C3 is downstream.* | *Draw* ***short dashed chord 7→8*** *and the* ***downward exit****; teach the hand-off ②→③ here.* | *"Vedanā…* ***no-taṇhā****."* | *No roll to* ***upādāna/ bhava*** *after the contact episode.* |
| 3 | ***"Watch past causes."*** | *Don't watch* ***past paṭisandhi-viññāṇa****;* ***work the present arc****:* ***saḷāyatana→phassa→vedanā→(gap)****.* | *Keep only ②* ***Present Effect*** *band visible on this plate; suppress past/future overlays.* | *"Door→contact →****tone****… 2 breaths."* | *More C2 catches per sit/day.* |
| 4 | ***"Neutral = nothing*** | *At* ***initial sense contact****,* ***eye/ear/nose/tongue*** *default to* ***neutral****;* | *Add a small* ***neutral-first*** *chip near* ***Links 5–7****; teach the* | *"Neutral… stay with neutral."* | *No drift into* ***seeking****; attention* |

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| | ***happening."*** | *neutrality can be* ***grasped*** *later.* | ***"stimulation-craving"*** *option from neutral.* | | *remains steady.* |
| 5 | ***"Mindfulness = suppression ('don't feel')."*** | ***Indriya-saṃvara*** *is* ***intelligent restraint****, not shutting down; at contact,* ***know door–object–consciousness*** *before story.* | *Keep* ***C2*** *chord and annotate "****allow tone, know it****"; include "selective hospitality" callout on rim.* | *"Allow tone; widen; soften."* | *Urge wave peaks/fades without aversion.* |
| 6 | ***"Feeling is a controller/self."*** | *Guardrail: vedanā is* ***result*** *in ②; "****no maker, no experiencer****"; it* ***conditions*** *craving, it doesn't command.* | *Print* ***"as condition (paccaya)"*** *under Link 7 label; keep hub clean (no self-labels).* | *"Occurrence-only."* | *Less self-talk; cleaner C2 holds.* |

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| 7 | ***"Skip the door; go straight to analysis."*** | ***Contact needs three*** *(door–object–consciousness); without triad there's* ***no phassa → no vedanā****.* | *Corner overlay:* ***Door→Object→Consciousness ⇒ Phassa ⇒ Vedanā*** *on every practice plate.* | *"Door? Triad? Tone?"* | *Faster, reliable tone calls across doors.* |
| 8 | ***"Upakkilesa = Path."*** | ***Ten imperfections*** *aren't path;* ***name/mark three marks/back to base*** *under 60 s.* | *Add a* ***"Quick Gate <60 s"*** *box off-rim; keep* ***present-arc*** *plate visible while releasing.* | *"Name → 3 marks → base."* | *Effects pass; C2 work resumes.* |

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| *9* | ***"Progress = special states."*** | *Sources push **present-flow DO** with **exit verification at C2**, not state-collecting.* | *Keep **downward exit arrow** prominent; append **"verify non-arising: no upādāna/bhava"** note.* | *"Held C2? Downstream quiet?"* | *If yes → tick "**no upādāna/bhava**."* |
| *10* | ***"Craving is one thing only."*** | *Teach **three cravings**: **kāma/bhava/vibhava**; each has distinct feel and remedies.* | *Add three small tags off **Link 8** on the plate; coach recognition at C2.* | *"Which taṇhā?"* | *Targeted antidote works; urge aborts.* |
| *11* | ***"Truths don't apply here."*** | *For each door, **Visuddhimagga overlays the Four Truths**; **3–7 read as dukkha-sacca** (to be* | *Use **Truths overlay** on a separate plate; on the C2 plate keep* | *"Label tone as **dukkha-sacca**."* | *More accurate framing →* |

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| | | *known);* ***8–10 as samudaya-sacca*** *(to be abandoned).* | *only the* ***time band*** *(hygiene).* | | *steadier C2.* |
| *1 2* | ***"Door-guarding = repression."*** | ***Wise restraint = selective hospitality*** *(before/at/after contact), preserving energy and reducing full-heat battles.* | *Put a* ***"screens, not walls"*** *banner near* ***saḷāyatana****; include three timing bullets (before/at/after contact).* | *"Shape inputs; meet spark clearly."* | *Fewer high-load C2 events; cleaner sits.* |
| *1 3* | ***"Analysis spiral = insight."*** | ***Pitfall:*** *over-analysis;* ***Fix:*** *fewer thoughts, more* ***touch-and-release*** *of* ***contact→feeling→reaction****.* | *Add rim whisper:* ***"touch → tone → release"****; keep plate minimal.* | *"Less thinking, more seeing."* | *Episodes end without escalation.* |

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| 14 | ***"Fear/rapture prove attainment."*** | *Treat **rapture/light** as **upakkilesa**; see **terror/danger** phases soberly; resume present-flow.* | *Keep an **effects box** off-rim; timer "<60 s → back to base."* | *"Name → 3 marks → base."* | *No chasing; C2 drill continues.* |
| 15 | ***"Livelihood heat doesn't matter."*** | ***Sīla/wise choices** cool inputs so fewer fires reach C2; keep day simple; one thing at a time.* | *Add a **day-tempo** note under the wheel (teacher plate).* | *"One task; finish; next."* | *Notice fewer high-heat urges overall.* |

***Global verification grammar (use on every plate):*** *when* ***vedanā*** *is known and* ***taṇhā does not arise****, there is* ***no upādāna/bhava*** *and the* ***rim falls*** *for that episode—this is the* ***exit*** *(downward arrow).*

***EBT anchors cited in the uploads (for margin notes):***

- ***SN 12*** *(Paṭiccasamuppāda): forward/reverse cycle;* ***vedanā paccayā taṇhā*** *emphasized in teaching notes.*

- ***Vism*** *framing used: the Path* ***abandons****; “unborn remains unborn.”*

## About the Author

**Bhikkhu Indasoma Siridantamahapalaka** (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher,  teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

*Breaking the Wheel: A Practical Handbook on Dependent Origination* represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

## The Author Published Books

**(All Books can download at https://www.amazon.com and https://www.academia.edu )**

1. The 75 Sekhiyas 5th Part Kabaḷa · November 21, 2024 · B0DNRBBPB9
2. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNN314HB
3. **Custodians of the Buddha's Sacred Relics Vol-1** · January 16, 2025 · B0DT6C12R
4. **The Relic Wars: Faith, Deception, and the Fight for Truth** · February 17, 2025 · B0DDXYQ6Z6
5. The 2 Aniyata Rules of the Pātimokkha · November 25, 2024 · B0DNZKGPHZ
6. Teacher Manual Hand Book Introduction · November 5, 2024 · B0DM2Q1J65
7. The 92 Pācittiyas sahadhammika · November 20, 2024 · B0DNMVW6XS1
8. The 92 Pācittiyas 5th part Acelaka · November 20, 2024 · B0DNMVM1CZ
9. The 92 Pācittiyas Surāpāna: MONASTIKA · November 20, 2024 · B0DNMY7HWD

10. Other Faults (Out of Pātimokkha) Third Part · November 22, 2024 · B0DNTM2T96

11. The 7 Adhikaraṇasamatha Methods: Commentary · November 22, 2024 · B0DNTMYV6M

12. The 75 Sekhiyas 1st part, Parimaṇḍa · November 20, 2024 · B0DNMVRTLY

13. The 75 Sekhiya Rules of the Pātimokkha · November 21, 2024 · B0DNRBWM1N

14. The 75 Sekhiya Rules of the Pātimokkha · November 21, 2024 · B0DNDRD5KM6

15. The 4 Pārājikas the 227 Rules of Pātimokkha · November 20, 2024 · B0DNMVJSF4

16. Musāvāda the 1st part of The 92 Pācittiyas · November 20, 2024 · B0DNMWQCP3

17. The 92 Pācittiyas 3rd part Ovāda: MONASTIKA · November 20, 2024 · B0DNMVHWJ1

18. The 30 Nissaggiya Rules: MONASTIC DHAMMA · November 16, 2024 · B0DNBHLFGG

19. The 4 Pāṭidesanīyas: MONASTIC DHAMMA · November 20, 2024 · B0DNMXHQ7X

20. Bhūtāgāma 2nd part of the 92 Pācittiyas · November 20, 2024 · B0DNMVX8HN

21. Paṭiccasamuppāda (Law of Dependent Origination) · August 22, 2024 · B0DDXYTFD7

22. The 2 Aniyata Rules of the Pātimokkha · November 20, 2024 · B0DNNMXBLSS

23. The 92 Pācittiyas 9th part Ratana: MONASTIKA · November 20, 2024 · B0DNMVY29B

24. The 13 Saṃghādisesas: Monastic Dhamma · November 20, 2024 · B0DNMXQPKG

25. The 92 Pācittiyas 4th part Āvasatha: MONASTIKA · November 20, 2024 · B0DNMTVGL3

26. The 92 Pācittiyas Sappāṇaka: MONASTIKA · November 20, 2024 · B0DNMW8DZ0

27. The 13 Saṃghādisesas: (Assessment B) · November 24, 2024 · B0DNNY3CJDV

28. The 92 Pācittiyas (3rd Part - Ovāda) · November 26, 2024 · B0D2PHJ6G8

29. The 92 Pācittiyas (4th Part, Āvasatha) · November 26, 2024 · B0DP2T4MSQ

30. The 4 Pāṭidesanīyas Assessment Book · November 28, 2024 · B0DP7BMDCN

31. The 92 Pācittiyas (8th Part - Sahad) · November 28, 2024 · B0DP78HQT7

32. The 92 Pācittiyas (9th Part, Ratana) · November 28, 2024 · B0DP78PWPV

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34. The 92 Pācittiyas (6th Part, Su) · November 27, 2024 · B0DP5SRSM9

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36. The 75 Sekhiyas 2nd Part Ujuggāhika · November 20, 2024 · B0DJCSSCJ

37. The 13 Saṃghādisesas: (Assessment B) · November 24, 2024 · B0DNNY3CJDV

38. The 92 Pācittiyas (3rd Part - Ovāda) · November 26, 2024 · B0D2PHJ6G8

39. The 92 Pācittiyas (4th Part, Āvasatha) · November 26, 2024 · B0DP2T4MSQ

40. The 4 Pāṭidesanīyas Assessment Book · November 28, 2024 · B0DP7BMDCN

41. The 92 Pācittiyas (8th Part - Sahad) · November 28, 2024 · B0DP78HQT7

42. The 92 Pācittiyas (9th Part, Ratana) · November 28, 2024 · B0DP78PWPV

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44. The 92 Pācittiyas (6th Part, Su) · November 27, 2024 · B0DP5SRSM9

45. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNMX5BK2

46. The 75 Sekhiyas 2nd Part Ujuggāhika · November 20, 2024 · B0DJCSSCJ

47. Assessment Book for the 227 Rules of the Pātimokkha · November 30, 2024 · B0DPCVX2QB

48. The 75 Sekhiyas 1st Part, Parimaṇḍa · November 29, 2024 · B0DPB6PK22

49. The 75 Sekhiyas 3rd Part, Khambhaka · November 29, 2024 · B0DPB8T8YS

50. The 30 Nissaggiya Rules (Assessment) · November 25, 2024 · B0DNYHPJ66

51. The 92 Pācittiyas (2nd Part - Bhūta) · November 25, 2024 · B0DNYX6SDT

52. The 75 Sekhiyas 2nd Part, Ujuggāhika · November 29, 2024 · B0DPBCT4HT

53. The 92 Pācittiyas (1st Part - Musās) · November 25, 2024 · B0DNZ69PT

54. The 4 Pārājikas and the 227 Rules of the Pātimokkha · November 24, 2024 · B0DNY2DPHL

55. The 92 Pācittiyas (8th Part, Sa) · November 27, 2024 · B0DP5325HQ

56. ***Breaking the Wheel: A Practical Handbook on Dependent Origination***. August 25, 2025. B0FNRNQKYB

57. **Breaking Samudaya Ñāṇa: Cutting Craving's Root,Sep 03,2025 . B0FPRKNM4Y**

58. **SEEING DUKKHASACCA ÑĀṆA: Penetrating the Truth of Suffering,Sep.04, 2025. B0FPQGC93L**

59. **Realizing Nirodha Ñāṇa: The Cessation of Suffering,Sep.04,2025. B0FPVV8N49**

60. **Walking Magga Ñāṇa: The Path to Liberation .Sep 05,2025 . B0FPWZRL6G**

Figure Plan v1 (Volume VII-Specific)

Expands core set with synthesis tools: A4 landscape, PNG @300 dpi (sRGB); CMYK PDF with 3 mm bleed. One overlay per plate; hub clean; rim labels outside; solid arrows for anuloma, dashed chevrons for paṭiloma; exit path from vedanā (6 o'clock downward). Four periods: Past Cause (1–2) → Present Effect (3–7) → Present Cause (8–10) → Future Effect (11–12). Three connections: C1 thin (saṅkhāra→viññāṇa), C2 bold/primary (vedanā→taṇhā), C3 medium (bhava→jāti). Present-arc sentence on rim: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.

Volume VII-Specific (adds to core set):

51. Noble Path Overlay: Path factors mapped to C2 cut.
52. Ñāṇa Overlay: Three knowledge layers (theory, investigation, abandonment).
53. Meditation Overlay: Drill flow (30-min sit, retreat sketch).
54. Progress Overlay: Marker bands for nibbidā/visuddhi.
55. Legacy Overlay: Cultural icons (e.g., dhātu images).
56. Beyond Overlay: Wheel fading into Nibbāna symbol.
57. Everyday Overlay: Real-life scenario arcs.
58. Troubleshooting Overlay: Misconception markers with remedies.
59. Synthesis Overlay: All overlays active for recap.

Total: 59 plates, with QR links for synthesis meditations.

3 Canonical Plates (Descriptions for Production)

1. Noble Path Overlay: Circular diagram, hub clean, rim with 12 links labeled outside (1. Avijjā to 12. Jarā-maraṇa). Overlay with Eightfold Path factors (e.g., right mindfulness at vedanā). Legend: "Path stops at C2—apply wisely." Accessibility: high contrast, large fonts.

2. Progress Overlay: Base full wheel; add marker bands for nibbidā (yellow) and visuddhi (green). Legend: "Track progress—fade dukkha." Cue "receive vs restrain" in captions.

3. Synthesis Overlay: Base full wheel; integrate all overlays (periods, vaṭṭa, connections, paṭiloma) in muted tones. Legend: "Comprehensive view—master the wheel." Accessibility: clear layering, senior-friendly spacing.

Assessment Template v1 (Volume VII)

Reusable per chapter; mix 8–10 items from bank, synthesis-focused. Rubrics: 0–4 scale (0=no grasp, 4=insightful); remediation cues keyed to figures. Auto-keys: correct answers bolded.

Chapter X Assessment Pack

T/F (6–10): Mark T or F; correct to remediation plate if F.

1. The Path stops at avijjā. F (Stops at C2; remediation: Ch. 1).
2. Ñāṇas lead to visuddhi. T (Remediation: Ch. 2).

Fill-in-the-Blank (6–10): Complete; key terms from glossary.

1. The third ñāṇa is pahāna-pariññā.
2. Everyday practice uses vedanā awareness.

Matching (8–12): Match term to function/progress.

1. Nibbidā — disenchantment / early.
2. Visuddhi — purification / advanced.

Label-the-Diagram (1 Plate): Label Path factors, ñāṇas; trace exit (remediation: Plate 7.1 if <80%).

Short Answer (2–3): 3–5 sentences; rubric: 4=uses synthesis language.

1. How does the Path integrate? (Aligns with C2 cut, guides ñāṇas, stops dukkha.)

Scenario Case (1): Daily scenario (e.g., stress)—apply Path, note progress. Rubric: 4=keys to integration.

Micro-Practice Log (1): Record 3 entries: practice attempt, ñāṇa level, insight. KPI: insight depth (remediation: QR meditation).

Quick Quiz (5-min, 5 MCQs): Tied to chapter figure; e.g., "Visuddhi is: a) theory b) practice c) purification d) ignorance."

Reflection Ticket (1-min): "What’s your next practice focus?" Rubric: 4=identifies synthesis goal.

Teacher Rubric & Keys: Anchors: 0=misidentifies, 2=partial grasp, 4=insightful application. Remediation: low scores → back to specific plate (e.g., <2 on Path → Plate 7.1). Auto-keys provided above in bold.